

# The Revolution.

PRINCIPLE, NOT POLICY JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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WHOLE NO. 90.

## Poetry.

### A WOMAN'S QUESTION.

BY ADELAIDE ANN PROCTOR.

BEFORE I trust my Fate to thee,  
Or place my hand in thine,  
Before I let thy Future give  
Color and form to mine,  
Before I peril all for thee, question thy soul to-night for me.

I break all slighter bonds, nor feel  
A shadow of regret;  
Is there one link within the past  
That holds thy spirit yet?  
Or is thy Faith as clear and free as that which I can  
pledge to thee?

Does there within thy sunniest dreams  
A possible future shine,  
Wherein thy life could henceforth breathe,  
Untouched, unshared by mine?  
If so, at any pain or cost, O, tell me, before all is lost.

Look deeper still. If thou canst feel  
Within thy inmost soul,  
That thou hast kept a portion back,  
While I have staked the whole;  
Let no false pity spare the blow, but in true mercy tell me so.

Is there within thy heart a need  
That mine cannot fulfil?  
One chord that any other hand  
Could better wake or still?  
Speak now—lest at some future day my whole life wither  
and decay.

Lives there within thy nature hid  
The demon-spirit change,  
Shedding a passing glory still  
On all things new and strange?  
It may not be thy fault alone—but shield my heart  
against thy own.

Couldst thou withdraw thy hand one day  
And answer to my claim,  
That Fate, and that to-day's mistake—  
Not thou—had been to blame?  
Some soothe their conscience thus; but thou wilt surely  
warn and save me now.

Nay, answer not—I dare not bear,  
The words would come too late;  
Yet I would spare thee all remorse,  
So, comfort thee, my Fate—  
Whatever on my heart may fall—remember, I would risk  
it all!

EVERYBODY CAN HELP.—Now while public attention is wide awake on the subject of women's voting, we urge everybody to help put the right books and the right newspapers before the people. Let each of our present patrons but send us one new subscriber, within the next ten days, and tens of thousands of new people will be supplied not only with THE REVOLUTION, but also with that most admirable and convincing of all the statements yet written—John Stuart Mill's new book on THE SUBJECTION OF WOMEN.

At the annual meeting of the Working Women's Association, held on Thursday evening, the 16th inst., there was no election of officers.

### MISS ANTHONY IN THE WEST.

MISS ANTHONY salutes us in our sanctum, back from the West, just as we are going to press. In true Train style, she says: "Going out, floods! bridges gone! valleys turned to rivers! twelve hours delay! reached Chicago in the middle of the convention! but knowing the threads of the Suffrage skein so well, took up the yarn, and went on lovingly and harmoniously from that point."

The moment she appeared on the stage, a prominent republican Judge saluted her at once (not with a kiss), but putting his hand on her shoulder, said: "Pray do not say one word about the Fifteenth Amendment; we have all agreed in the Executive Committee to let that alone." "Oh no!" she replied, "I am not in the habit of shooting dead ducks." However, a resolution endorsing it was sprung on the convention, and carried the last afternoon by some republican and abolitionist politicians.

The absurdity of women assembling together and passing resolutions in favor of establishing an aristocracy of sex, in this country, seems never to have suggested itself to the dear brethren, hence they prepare this little pill, sugar-coated, as a great philanthropic measure for the dear sisters to swallow on every occasion.

As self-sacrifice is woman's pet virtue, she always thinks she is in the line of her duty if she is boosting some male, black or white, over her own head.

Miss Anthony was the guest of Mr. and Mrs. William E. Doggett, and was most hospitably entertained at their elegant home. Mrs. Kate N. Doggett, who is wide awake on all matters of principle, earnestly resisted the passage of the resolution rejoicing over the Fifteenth Amendment, for two reasons: 1st. Because she thought it did not legitimately belong there, the convention might as well endorse the prohibition measure of the late Temperance Convention. 2d. The measure in itself was insulting and degrading to all women, and an added drop of bitterness for the black women of the south. We are glad Chicago can boast one woman who feels this fresh stab at the dignity of her sex. As we gave the *personel* of the Chicago Convention last week, we simply say in passing that the Convention, as to size and enthusiasm, was not equal to the one held last February, and in the fulfilment of its promise to organize the great West for practical work was not the success its friends had anticipated. By the courtesy of the Michigan Central, Miss Anthony was pleasantly transported to Cincinnati, by the night train, arriving just in time to go into the Convention. Mrs. M. V. Longley, Advisory Counsel for the State of Ohio, of the National Woman's Suffrage Association, was in the chair. She made an admirable presiding officer, fair and just in all her rulings. The meetings were large and enthusiastic throughout, increasing in numbers to the end. A State Association was formed, and our noble friend, Mrs. Tracy Cut-

ler made President. She is now a Professor in the Homœopathic College in Cleveland. Here, fortunately, the Fifteenth Amendment laid in state, the pall even was not raised during the Convention. At Cincinnati, Miss Anthony was the guest of Mr. and Mrs. E. H. Carter, who not only treated her to the most excellent coffee (on which we regret to say she depends for much of her executive ability), but gave her some charming drives about the town, and through the extensive country which covers about four hundred acres. She drove by Mr. Pendleton's castle, and if she had had time would have gone in to chat with him on Finance, to gain some new light on greenbacks and specie, as many of our friends declare THE REVOLUTION wild on these points.

One of the great features of the suffrage revival in Cincinnati, was a grand reception at the Burnett House. The magnificent parlors were thrown open, and for hours, Mrs. Stone, Mrs. Livermore and Miss Anthony received their friends. Hundreds of visitors, the solid people of the city, crowded there to talk over the great question of the age—Woman's Suffrage.

Many gentlemen from the South and far West, who had never seen a strong minded woman, came to take their first look at these wonderful creatures, and were so much surprised to find them human, that they urged the ladies to make a southern campaign at once. Here Miss Anthony met Miss Sally Tallmadge, a young girl of sixteen, on her return from a buffalo hunt. She had been at Fort Sheridan, the western border of Kansas, where, with a party, of which Gen. Custar was one, she shot two buffaloes in full gallop. She is the first lady who ever enjoyed a buffalo hunt in this country, camping out day and night. She told Miss A. that this summer's excursion, its novelty, hardships and education, have been more to her in the way of development than her two years in a boarding-school.

Her father (wise man), who accompanied her, gave her the choice of this western raid, or Niagara, Newport and Saratoga. She chose the buffaloes rather than the beaux. She was charmed with the Suffrage talk, and promised to subscribe for THE REVOLUTION.

Without a break, or a minutes loss of time, or the sacrifice of a single greenback, on the palace cars of the broad gauge Erie, Miss A. came safely back to the metropolis; but to retrace her steps to St. Louis for another convention on the 6th and 7th of October.

### CIVIL CODE OF LOUISIANA.

(Derived from La Code Napoleon.)

"Art. 2,369—Every marriage contracted in this state, superinduces of right, partnership, or community of acquets or gains, if there be no stipulation to the contrary."

"Statute 18th March, 1852, p. 200—All property hereafter acquired in this state by non-resident married persons, whether the title thereto



be in the name of either the husband or wife, or in their joint names, shall be subject to the same provisions of law which now regulates the community of acquets and gains between citizens of this state.

"Art. 2,371—This partnership or community consists of the profits of all the effects of which the husband has the administration and enjoyment, either of right or of fact, of the produce of the reciprocal labor and industry of both husband and wife and of the estates which they may acquire during marriage, etc."

"Art. 2,373—The husband is the head and master of the community of gains; he administers the effects, disposes of the revenues which they produce, etc., without the consent (though it is always required in the sale of immovables) and permission of his wife."

"Art. 1,480—Donations *inter vivos* or *mortis causa* cannot exceed two-thirds of the property of the disposer, if he leaves at his decease a legitimate child; one-half if he leaves two children; and one-third if he leaves three or a greater number."

"Art. 1,481—Donations *inter vivos* or *mortis causa* cannot exceed two-thirds of the property, if the disposer, having no children, leave a father or mother or both."

"Art. 1,482—In the cases prescribed by the two last preceding articles, the heirs are called forced heirs, because the donor cannot deprive them of the portion of his estate reserved for them by law, except in cases where he has just cause to disinherit them."

### THE BREAD QUESTION.

BY PAULINA WRIGHT DAVIS.

In glancing over the evening papers I saw it stated that there was a new sphere opening to woman. There was the usual sneer with the announcement, the little sarcasm, the small wit, which heralds every act of a woman outside of the usual conventionalism; but having become a "power upon earth," it is our business to press our advantages in the direction of practical success corresponding to that attained in theoretical speculation. Less than twenty years ago, Mrs. Swisshelm took her place in the reporters' gallery of the Senate of the United States to report for her own paper. She was ridiculed without measure, but she persisted, wrote spicy descriptions of men and subjects, and won the field. The next woman who took her seat there was almost unnoticed, and now women are seated at the reporters' tables and work with an easy familiarity that shows the field to be their own, and that the pay is sufficient for their bread. Another woman, it seems, has appeared where least expected, in the cattle market, rapidly noting and reporting for some journal. The pay is undoubtedly large, and if she is successful, that is, if she can hold her way with quiet dignity, can write as good a report as a man, who shall say she shall not have equal wages?

Free use of every power conferred upon rational beings is the charter written by the finger of God, and all arguments deduced from inconvenience, impropriety and ill consequences, are properly against institutions; the prejudices and the wrongs of artificial systems are gross injustice against human beings claiming rights and liberties under this charter. In the age of semi-barbarism and that period of civilization which preceded the era of steam as a mechanical power, manufacturing industry was to a

large extent in the hands of women, and society depended so much upon their domestic industry, that however wretched the pecuniary remuneration which it afforded them, the family and the community awarded them useful and so far honorable employment which, if it did but little for the improvement of the intellect, it nevertheless satisfied the impulses of affection, and so far filled up the life with occupation, if not parallel and equal to the current engagements of the other sex, yet in some measure proportioned to them. Steam has engulfed a thousand household workshops, in every factory, and manufactures in like manner have departed from the fireside and the homestead, and installed themselves in vast workshops, where science directs and steam accomplishes the work of fabricating the food and clothing of the community.

It has been said by very high authority, "To my mind the Bread problem lies at the base of all the desirable and practical reforms which our age meditates." There is no question but it is the problem; but in what way it is to be solved is the next question of importance. Every avocation which belonged rightfully to woman, and in which she was honored, has been swept from her by the march of improvement. No longer "seeketh she wool and flax," no longer "bringeth she her food from afar;"—her life lacks its stimulus, and it is no wonder that the Bread problem should have a startling sound in our ears. In sweeping away the avocations by which bread was obtained honorably, our legal existence has remained still unrecognized, no political right or power has been accorded us as a compensation for the robbery of our employments. The civil subjection of the past was bad enough, but it was mitigated by the social, domestic and industrial consequence of the period. Now we have gontee pauperism, dependence under pretty names, which in no wise conceals the contempt of their origin, much less our shame.

In striking out in any new sphere or any business avocation which will bring good pay, women must still longer expect to bring down on their devoted heads an avalanche of ridicule and opposition, just as this brave woman has done who has gone to report for bread be it remembered, just where Rosa Bonheur went to study, and in those studies laid the foundation for a world-wide reputation. Her success has made her a fashion, no one scorns her in her half man's attire. In her farm yard, or her studio, she is alike the rage. Why, then, shall this woman, if she have the ability and the will to do this work, be sneered at? Women have not driven, either by ridicule or force, the four hundred men milliners out of Boston, nor have they withheld their patronage from the men who have gone into dress-making in New York.

With the ballot in our hands, the bread problem will be solved. Then woman will have equal education, literary and scientific. Every business avocation will be open to her. The new stimulus of a fair prospect for independence will bring health and vigor to many a drooping form; for however thoughtless and indifferent women may seem, their pecuniary dependence upon some overworked old father, or grudging brother, is a miserable, dark skeleton, hidden in the recesses of their hearts, and they long to throw off the dependence of ages, and be free to do something, if not of the world's work, something for themselves; and when the worn old man drops into the grave, the daughter, who has seemed a helpless being, steps bravely

forward and takes her part of life's work. I once asked a young lady, Why don't you do something with your talents and culture? "I do not know what to do." Write, I replied; you are gifted; let the world be blessed by your beautiful thoughts. "I cannot; my father hates literary women." Teach. "No, that would never do. No, I am ashamed to say it, but papa never wishes to see either of us do anything. He is very generous, buys us any amount of dresses, never wants us to make them ourselves, but he never realizes that the making and trimming a dress is expensive, hence we always shrink from asking for money for these things, and he never knows our wants. Yes, good and kind as he is, dependence is slavery, and the tyranny of love is as hard to bear as that of force. I cannot break my bondage without breaking his heart." And the poor girl wept bitter tears. "I am just as much a public speaker as my father. I have aspirations just as high as his." "Well, then, why not give of your culture to some of the great movements of the day? Lecturers are wanted in every department, and eloquence is found among the reformers of a far higher order than at the bar or in Congress." "I know it," she replied, "and in heart I am in sympathy with them, but again I say it would kill my father, and I cannot bring his gray hairs with sorrow to the grave."

A few years passed, and she was fatherless and poor, but she had culture, and knew how to use it, and the helpless mother and sister lean upon her as once upon the father, and she is happier by far earning her own bread than eating that of idle dependence; but at the same time, she chafes under the fact that she is actually receiving, to-day, less wages than a man by her side, with far less ability than she has. She is conscious that if she held the ballot, and every avenue were opened to woman, as to man, her Bread would be as secure to her as to him. The lighter employments adapted to woman would be yielded, and the heavier suited to the broad shoulders and large muscles of man, would be his by right, as by choice.

### WHAT THE PEOPLE SAY.

WIDE AWAKE IN CALIFORNIA.

MAYFIELD, California, August 16, 1889.

DEAR MISS ANTHONY: \* \* \* You say, "I hope you have seen our dear Anna Dickinson." I have had the great pleasure of meeting Anna, and hearing her deliver one of her most able lectures on Woman. She is a noble, brave and true-hearted woman, with but few equals as a speaker. We all love her, and shall be loth to part with her. She is doing more real good than all other woman speakers who come to this coast.

I have also had the exceeding great pleasure of hearing Mr. George Francis Train. He spoke in San Jose, the 14th inst., to a large audience, who seemed, by their frequent bursts of applause, and roars of laughter, to be very much pleased with his address. He is a perfect wonder in himself, and is shaking to the very centre the enemies of justice and right. In waking up the people of our Golden State to a realizing sense of their duped condition, by the bankers and monopolists of San Francisco, as well as hundreds of scheming and reckless politicians, Mr. Train had many good things to say for the elevation of woman from her present enlaved condition—said that he had spent much time and sore money in the cause of woman's emancipation, and that he still intended to battle for the freedom of woman while he lived, or till the end was gained. Said he had a wife, and daughter, whom he wished to be on an equality with himself. We all appreciated his noble and considerate remarks, and applauded him with all our might and soul.

Women, too, are beginning to arouse from their long stupor. Through the influence of the *Saturday Mercury*



of San Francisco, the women of that city, feeling an interest in the cause of equality, organized a Woman's Suffrage Society, electing Mrs. E. T. Schenck for their president.

The *Saturday Mercury* is edited by Miss Emily A. Pitts and Mr. Frank Wicker, and is devoted principally to the cause of Woman, and has quite a large circulation in the country as well as in the city of San Francisco.

We of Mayfield intend to organize a Woman's Suffrage Society soon as we can make it convenient, and I trust are long. Business matters alone will prevent our doing so at once.

Dear friend, you will please excuse the haste in which these lines have been written, and believe me yours, most sincerely,  
NELLIE DAWN.

#### J. G. WHITTIER'S LETTER TO THE NEWPORT CONVENTION.

AMESBURY, MASS., 12th 8th Month, 1863.

MY DEAR FRIEND: I have received thy letter inviting me to attend the Convention in behalf of Woman's Suffrage, at Newport, R.I., on the 25th inst. I do not see how it is possible for me to accept the invitation; and were I to do so, the state of my health would prevent me from taking such a part in the meeting as would relieve me from the responsibility of seeming to sanction anything in its action which might conflict with my own views of duty or policy. Yet, I should do myself great injustice if I did not embrace this occasion to express my general sympathy with the movement. I have seen no good reason why mothers, wives and daughters should not have the same right of person, property and citizenship which fathers, husbands and brothers have.

The sacred memory of mother and sister—the wisdom and dignity of women of my own religious communion who have been accustomed to something like equality in rights as well as duties—my experience as a co-worker with noble and self-sacrificing women, as graceful and helpful in their household duties, as firm and courageous in their public advocacy of unpopular truth—the steady friendships which have inspired and strengthened me—and the reverence and respect which I feel for human nature, irrespective of sex, compel me to look with something more than acquiescence on the efforts you are making. I frankly confess that I am not able to foresee all the consequences of the great social and political change proposed, but of this I am, at least, sure, it is always safe to do right, and the truest expediency is simple justice. I can understand, without sharing the misgivings of those who fear that, when the vote drops from woman's hand into the ballot box, the beauty and sentiment, the bloom and sweetness of womanhood will go with it. But in this matter it seems to me we can trust Nature. Stronger than statutes or conventions, she will be conservative of all that the true man loves and honors in woman. Here and there may be found an equivocal, unsexed Chevalier D'Eon, but the eternal order and fitness of things will remain. I have no fear that man will be less manly or woman less womanly when they meet on terms of equality before the law.

On the other hand, I do not see that the exercise of the ballot by woman will prove a remedy for all the evils of which she justly complains. It is her right as truly as mine, and when she asks for it, it is something less than manhood to withhold it. But, unsupported by a more practical education, higher aims and a deeper sense of the responsibilities of life and duty, it is not likely to prove a blessing in her hands any more than in man's.

With great respect and hearty sympathy, I am very truly thy friend,  
JOHN G. WHITTIER.

TONICA, Ill., August 22, 1869.

DEAR MISS ANTHONY: As a laboring man, and member of the labor party, I am heartily ashamed of the treatment you received at the hands of the N. L. C., met at Philadelphia last week.

Are you not a laborer, yea and a laborer in the same great financial reform that assembled this body of men at Philadelphia? You should have received at the hands of these men decent treatment, to say the least. But never mind. I assure you that you shall be revenged, and when you are, it will be very innocent, and for this reason, very enjoyable; for it is now morally certain that there is not virtue enough left among men to carry any great reform in the direction of either Temperance or Finance. So that before these reforms are successful, the would-be reformers must begin down at the bottom of all reforms, viz.: the right of all subjects of law to have a voice in making the laws that govern them. This lesson learned, the L. C. will be your co-workers in the great cause of Woman Suffrage.

Yours truly,

D. RICHY.

DEAR REVOLUTION: The charge is continually brought against woman's emancipation, that it will "in-

vert the relations of the sexes." Change them, it unquestionably will, but the idea of inverting implies that they are at present in a normal state. I think that a few plain inferences, from facts sufficiently notorious, will destroy this assumption, and with it all fears lest the "relation of the sexes," should be "inverted." It will hardly be contended that women in a state of slavery, when regarded as existing only for the gratification of masculine lust, were in their true relation to the other sex. We may, however, find reason to think, that the relations of the sexes are only less fatally "inverted" in England or America, than in Turkey, that the partial rectification effected by chivalry and Christianity, was only the beginning of a reaction, which, halting on no middle ground, will eventually secure to women the blessings of entire independence. It is quite certain that in the most intimate and sacred of personal relations, not only is anything like coercion on the part of man atrocious, but any submission on the part of woman, without the consent of her own uncompelled affections, whether obtained by bribery, entreaty, importunity, or, in a word, temptation of whatever kind, is injurious in the last degree, both morally and physically, to her offspring and to herself. On the other hand man is independent of the conditions which thus limit the exercise of woman's affections to occasions understood only by herself. From these undeniable premises, I conclude that woman ought herself to be the wooer, whereas she is now only able to resist undesirable solicitation.

She ought to be the Queen of Love, possessing, instead of a veto on extreme abuses, the entire sovereignty over her own person, and, consequently, over the whole province of affection. A simple argument *un ad hominem*, will enable us to refute the stale objection that feminine modesty would be compromised by this arrangement. How admirably feminine modesty is protected now! A woman who means to enjoy society, as it is, not only may, but must, try to excite the passions of men, without, however, betraying her intention. For what other purpose were low-necked dresses invented? and tilting skirts, and Grecian bends, and all the other monstrosities that the courtesans of Paris have sent forth to corrupt the morals of the world withal? Now it is not immodesty to seek love and admiration as an end, but it is to seek them as a means. Prostitutes try to excite the passions of men, but not for the gratification of their own. Were it otherwise, they would not be prostitutes. And what they do in open sight, women generally are taught to do behind a veil, a very flimsy one, however. To abolish this, the systematic falsehood of a woman's life; to give to woman an independent, spontaneous existence; to make her a free seeker of happiness, through love, instead of a slave trying to govern her master, by blandishments and trickery, is the end of all efforts to right the relations of the sexes. The means are the political, social, domestic, and industrial equality of both men and women.

C. L. JAMES.

West Eau Claire, Wisconsin, August 5th, 1863.

CAMBRIDGE, MASS., Aug. 21, 1869.

MY DEAR MRS. DAVIS: How is it in Rhode Island? How does a woman there become possessed of a settlement in any town, except as she may derive such from her husband or father?

This is her story in Massachusetts.

She moved, with her husband, many years ago, from one of the other New England states to this place. It is not difficult for a man to acquire a settlement. There are many ways of doing so. Even simply living here for ten consecutive years, with payment of poll-tax half the time, entitles a man to a settlement. This man, however, died without such title, after five or six years, leaving several young children. The widow lived on in the house they had hired, continued the business, that of a cake baker, and brought up her children in respectability and comfort.

But, when thirty years later, her small riches have been taken to themselves the proverbial wings and flown away, when her children are dead and she is left alone, with no more strength, skill, nor courage to carry on the struggle, what can she claim from the city where her life has been spent, and to whose prosperity she has, in her degree, contributed?

Thrifless Sam Ballot, who for the last dozen years has just managed to raise the annual two dollars that pay his poll-tax, and enable him to vote, may rest now from his labors, in yonder almshouse over the hill, the quiet retreat provided for him by his grateful fellow-citizens. But she, the widow, of whom I speak, has no settlement in Cambridge, though she has worthily lived and labored there for the third part of a century, though there are the graves of her husband and her children.

What does it signify where she has the head that does

not pay the poll-tax, or where the hand that holds not the ballot, may wither? Let her be taken to Tewksbury. That coarse receptacle, swollen with unclean, foreign pauperdom, is the home the state offers to its dependent women.

I think of another instance, that of a brother and sister coming from New York. They have sufficient and separate means, though the brother has somewhat lessened his share of their equal patrimony. He marries unwisely, becomes more and more intemperate, and finally, wastes much of his sisters property, as well as all of his own. His only child, a son, was supported and educated by the sister. Grown up, he, too, shows himself idle and extravagant, and follows the vicious course of his father. At last, when all the means of the family are exhausted, father and son may be legally fed and clothed, as long as their worthless lives shall last, at the expense of the city to which they have given nothing but the pestilential influence of an evil example.

To what is she entitled, the sister—who has lived a life of self-denial and charity, who has paid house-rent, garden-rent, shop-rent, pew-rent, and so her share of the taxes, which go to support the schools, to maintain the streets, to construct the drains of the city.

Not for her the poor comfort of the City Almshouse "Old Miss"—has no settlement, she must go to, Tewksbury."

"Truly, in Adam all die."

Of a different class was the wrong in the sad story to which Miss Palfrey gave pathetic utterance, a year or two since.

You may remember, that when Roxbury was married to Boston, the weaker city lost by the marriage, as other brides have done before now, some of her former rights. Among other results of the union or annihilation, the Roxbury Poor-house was discontinued. I need not attempt to recite the story so well told in the Boston Daily Advertiser, of the poor old gentlewoman, who, in her horror and despair, killed herself rather than be sent to Deer Island.

In this case there was perhaps no injustice. This was simply cruelty. Yet Boston overseers of the poor do not mean to be cruel. It was the law. Would such be the law if women were among the law-makers? Would the law have been enforced in this piteous instance, if but one woman had been on the Board of Overseers.

Woman's perceptions, woman's knowledge, woman's wisdom are peculiarly fitted for, and even imperatively needed in, this matter of the supervision of the dependent poor. In no province of the ordering of our municipal affairs is it more evident that to do complete ruling, we must have complete rulers: "The large brained woman and the large-hearted man."

S. S.

ALBURN, Cal., Aug. 22, 1869.

DEAR MRS. STANTON: \* \* \* Though California is laboring under an unprecedented money pressure, I can do without dainty dresses and French boots, but must have THE REVOLUTION. The letters of Rebecca Moore are so suggestive that they furnish food for deep and earnest thought, and your own rich and full utterances for woman makes me proud of affinity with the "strong-minded." God bless them, the noble work they are doing for the nineteenth century will be recognized in the twentieth, and the anniversary of the day of Woman's Suffrage in the several states, will be regarded as a jubilee. Eastern travellers have been "doing" California this Summer at a rapid rate, and I fear, many of them superficially. Dead-headed over the railroad, they fail to realize its grasping and unscrupulous pressure upon the poor emigrant, or to take in the exactions practiced on California and Nevada, by the exorbitant rates for way fares charged by the corporation.

Speeding across the mountains in the Pullman cars, furnished luxuriously and well supplied with all the delicacies of the season: the congressional parties, the Chicago commercial parties, the committee of ways and means, received with open-handed hospitality by our people, cannot help getting a little of the dust in their eyes, so slyly thrown;—and albeit—it is gold-dust—it will all the more readily harden into scales.

I wonder if they have seen, as I have, the box cars, containing the just landed Chinese employees, crowded to excess, and those within denied the poor privilege of a drink of water, in the steaming summer days, because the car door was locked to prevent their egress? I wonder if they have ever glanced at the face of a wistful young girl, as I have, turning away from the ticket-window, with a heart full of disappointment because she was only two weeks over twelve years of age and so must pay full fare!—three dollars and a half, then, for thirty-two miles (now \$2.50 for the same). I wonder if they would have ventured a remonstrance, and seen told, "them's my orders, ma'am, by the Corpora-



tion, "taint my fault," by the jolly-faced porter at the aperture.

Then, I wonder, if a party of "unprotected women" would have been run over the road on the same terms, and been received with the same lavish courtesy? The "California Pioneers" start soon for the other side. Query—Are their wives and little ones included? It is feared not. Even if they come with a plea of weak-mindedness. I wonder if either of the aforesaid "parties" are awake to the land grabbing monopoly, and will air the subject in Congress next winter—the thousands of fertile acres bought at government prices, and held for sale at six times the amount by people who never saw them, but who are aware of their capabilities for producing wheat and other cereals to the value of millions. I wonder if the Congressmen saw our dead towns, our unworked mines, or at all realized our depleted financial condition.

Our golden fruits blushed a glad welcome, our grains nodded gaily, and our efflorescence of color, in bud and blossom, must have thrilled them with delight, for nature was "flush" if man was not. Willing hearts did them homage and glad homes received them, but they did not see the undercurrent? Did they make the investigation going on in the Industrial Schools, of boys "gagged," "bucked" and kept without food, under male management, and brought to bay at last by the protestation of the matron. Did they note the white-washing report of the Committee after this investigation, making out things not so bad after all? I wonder if they peeped into San Quentin, or chanced on the wharf at the landing of the poor Chinese passengers, who, I am thankful to say, are now protected from being stoned to death by male foreign voters; by an organization of humane citizens.

Colfax—the brave, the good, the true, is the last noted arrival. Coming mainly for pleasure, as he announces, I fancy he will see more and heed more of our wants and defects, of our capabilities, advantages and disadvantages, than most individuals would do. And standing as he does, on next to the top step of national supremacy, his seeing and understanding is of importance.

Last—but not least—for the last shall be first—we have Anna Dickinson. I hope she will sweep over the whole state with her stately words for Woman's Suffrage. We need a brisk stirring up on this subject. We are deplorably fashionable in San Francisco, and the idea is only just entering the outskirts of the world devoted to fetes, parties and dress. In many of our mountain towns, are cultivated, brilliant women, whose influence extends over a small circle, but is omnipotent. In villages society has one leader, in cities many. I trust the "beautiful feet of the one bearing glad tidings," will stray themselves among our mountains, and that the echoes will ring back to you again, in earnest workers for the cause of Woman's Emancipation in our Golden State.

I was amused just now, at the universality of the prerogative in the "yaller" male. A Chinaman came in to buy a small bill of lumber, which in my husband's absence, I—albeit—a woman, am capable of measuring and calculating. Telling him the number of feet in a board 3 inches thick and 18 feet long, 14x14, and its price, he said, "Where him man?—You no sabe—too muchee money," and pulling out his dingy purse, he offered me just two-thirds of the amount. Nothing but an actual demonstration of the square satisfied him. But it was quite evident he thought the man ought to be at the helm.

Make these Mongolian voters? No, a thousand times no!—or any other ignoramus who has only sex to recommend him, till the mothers of American statesmen and the wives and sisters of the white male, deposit their votes in the ballot-box. I have been led on to write more than I intended, pardon and believe me your friend,

H. L. N.

## FOREIGN.

HEIDELBERG, Germany, July 21st, 1869.

THE route from Paris to Strasbourg told the same tale that inscribes itself all over the dreamlike loveliness of Brittany and Normandy as I saw those provinces in the tender green of spring time. The tale of centuries of cultivation producing at last an orderliness and minute perfection of care that is all but saddening when one translates it aright. For it means that here human life is a tragedy, a life-long hand to hand struggle with hunger. Not a

weed is left growing anywhere long, because the over-wearied land must not part with its scanty untriment for aught but food. Not a weed decays anywhere, because twigs of no greater girth than knitting needles are carefully harvested to eke out the yearly diminishing fuel of the country. And it is almost painful to note the wealth of flowers. It is as if Nature, like a cruel goddess, mocked at the poverty of man, thrusting this inedible beauty in his face. For to senses dulled by starvation and brutal drudgery, color and perfume bring an unintelligible message. If one did not see the toil-degraded faces, the toil-distorted forms; if one did not recognize the toil-hardened spirit; if one did not see women and children doing the work of beasts, and strong men giving their all of manhood in exchange for the poor privilege of existing during a few bitter years on this earth, one might find himself intoxicated with the beautiful Nature all about him here, with the happy seeming "long result of time."

Heidelberg will serve as well as any place, I suppose, to illustrate German phlegm and thrift and patience. The iron limits of rank effectually quell the feverish ambitions one sees at home. When a man has gained a competence, he settles himself quietly to extract such enjoyments as may be found in the rearing of apricots, the slow growth of ivied bowers, the drinking or a few thousand glasses of beer, and the endless smoking of a pipe.

Of course the University gives a somewhat special character to Heidelberg; and its thrice-beautiful Castle dons it with a magnetic crown.

It is curious to observe the unimpressibility of the national character. Year after year there flows through here a stream of tourists that independently of the ancestral residence of hundreds of foreign students, would seem to be enough to modify the Baden ways of living; but no, the two streams do not mingle, the opposite electricities find no equilibrium. The same clumsy, inconvenient implements of labor, the same painstaking circumlocutory household customs, the same objective outlook upon life that had place in the days of Porus, seems to prevail now. This of course with the people.

A few paces down the street is a gray, old Church, which has been a bone of contention betwixt the Romanists and Lutherans for a greater number of years than I dare name; a quarrel finally settled by running a wall through the building, and convening their respective adherents at the same hour, under the same roof, to pray the same God that he will have the infinite partisanship to blast the assembly on the otherside of the partition. Fortunately they can neither of them specify lightning as an eligible instrument of destruction. However, if they cannot worship together amicably, they restore the balance by the very blandest reciprocity of health-drinking. Every Sunday afternoon, these pious imprecators join their fellow-citizens of whatever kind or degree of faith, at the pleasure-square of the Castle, and anticipate the creedless harmony of heaven by the enjoyment of music and the friendliest intercourse.

But, kindly as I feel toward them, I must say that I find the beer-drinking Germans the stupidest people, and the wine-drinking French the ugliest, that I ever saw or imagined. I believe, too, that Americans would better continue to drink their strychnine whiskey, and kill off the weak, criminal persons who are its victims, and show to the growing youth the

worst consequences of drinking, than to make and drink pure liquors, to teach babes and women that water is unwholesome, unless mixed with wine, and to make alcoholic stimulation as universal as tea-drinking. (For it is the truth, whenever I have insisted on having pure water as my beverage, I have been anxiously entreated to have at least a little sugar, and orange-flower in it! Taken simply, water is absolutely regarded as quite obnoxious to the human system.)

I speak prematurely perhaps, but from my present data, I certainly believe my choice of evils would be the fatal drinks of America, with their terribly obvious sequelae. P.

## LE DROIT DES FEMMES.

BY LEON RICHER.

Translated from *Le Droit des Femmes* for the REVOLUTION by Elizabeth Smith Miller.

SOME weeks ago, in demanding for woman her equal right to take part in legal decisions, we expressed ourselves in these terms: "Are there not a vast number of cases—where poor girls are concerned, for example, who are urged to crime by shame or despair, in which a woman would judge more wisely than we? In all cases of this nature there is an abyss of pain which we cannot fathom, to the depths of which we can never descend. Justice must be strictly just—must take into consideration all the elements and motives of crime. Is that always an easy matter to us? I do not mean to say that we would disregard important circumstances made known to us—circumstances which might extenuate the guilt—perhaps prove the prisoner's innocence; but what we do well, in these cases, woman would do still better."

"Let us suppose that a man is called to decide, as a juror, the fate of a woman. (I was about to say, of a woman whom he has seduced, but such things are found only in novels.) My supposition may rest."

A little farther we added: "In this case the man who throws the entire blame on his own victim, and declares himself innocent, can he be a good judge?"

Finally, the subject appearing dangerous, we escaped the difficulty by resuming our more general treatment of the idea.

"Stop, this point is decidedly too delicate, we will not persist in it. I limit myself to saying, that in these cases where an abandoned woman struggles against society, man, however honest he may be, has not the necessary impartiality—he is, to some extent, partisan as well as judge."

Ah, well! our supposition was, after all, not extravagant. We can find in real life examples of shameful corruptibility on the part of the judge!

The day that our last number was in press, the *Rappel* published the following:

Felicie R., daughter of honest parents, was at service in the house M. C., notary. She became, apparently, *enclente*, but positively denied it, and indeed, one day, after a brief indisposition, she reappeared quite slender and rather pale. There are persons ever on the *qui vive* for crime. Felicie was unsuspected and accused. The commissary of police came with a physician who decided that there had been an *accouchement*. They searched for the child, and found it in the vault of the privy—the usual place for such concealment. Search for the father



being forbidden by the law made by men, they sought information of him simply to know if Felicie had an accomplice in the infanticide. She took the entire guilt upon herself, and bravely refused to name any one.

She was arrested, tried and condemned to die. Thus far, it is a common story, hardly worth the trouble of telling. But we have not yet reached the end.

Among the jurors was the notary, in whose service Felicie had lived.

In the hall where, after the trial and the summing up, by the President of Assizes, the jury had retired to deliberate, the notary commenced by admitting extenuating circumstances, but another juror, who had some malice toward the notary, having smilingly asked him if he might not be the father? M. C. blushed, hastened to retract, and voted for the condemnation of the prisoner.

The other votes were taken. A moment after the bell struck, announcing to the public that the fate of the accused was decided. There was a murmur in the halls, then the silence of the tomb. The prisoner, who had been led out, re-entered, then the judges, after them the jury; all eyes were fixed anxiously on the chief juror; and the enemy of the notary was the only one to observe that the master of Felicie R. hung his head and was deathly pale.

The chief juror read the sentence. To this question: "Is the accused guilty?" The answer was: a unanimous "Yes." Felicie uttered a cry: "Unanimous?" she asked, and looked fixedly at the notary. The juror replied: "Unanimous."

"Ah, well," said she, "when they asked me if I had an accomplice, I said, no. I have lied. It was even better, for it was not I who killed the child; it was its father—and that is not sufficient for him—he now wishes to kill the mother."

The police sought to silence her, but the President and the Attorney-General, eager for another criminal, made a sign that she should not be interrupted.

"Tell me, you citizens, it is not enough that you should force children upon us, and that you should kill them lest they harm your household and your reputation! You must needs be our judges, and condemn us to death! Then you will go home—play the virtuous, and preach morals to your daughters! Not so, my good men. Ah! is it unanimous? Well, I will follow the little one—but you will follow me! Mr. President, I am but an accomplice; there is the assassin!"

Her angry gesture pointed out the notary. "He was arrested," adds the *Rappel*, "and condemned in his turn."

"But they took into consideration that he was the father of a family—a friend of order and assiduous in the duties of Sunday—and, these were extenuating circumstances for him."

It seems to us that all remarks would be superfluous.

### THE GREATNESS OF SMALL MEN.

BY MARIE DERAISMES.

Translated from *Le Droit des Femmes* for THE REVOLUTION by Mrs. E. S. Miller.

We feel justified in saying that the most bitter enemies of our cause are small men. They are intractable, because they found their greatness on the degradation of woman. If she rises, and brings into play her intellectual facul-

ties, the superiority of these gentlemen vanishes—their true littleness is revealed.

Under the present regime (the bearded power) every small man enjoys the consciousness of his superiority to a part of the race—to woman generally—to the one he has chosen as his wife, particularly. On the day when he goes to the elections, he feels himself superior to Madame George Sand, and to all the intellectual women of the age; for he is a man and no woman can attain his dignity.

Returned to his home, he is sovereign, he is arrogant, he imposes silence, he stamps his foot, he curses, he swears, he makes all around him tremble; one would almost believe him capable of something; he has the Napoleonic *I will*. At moments he gives himself up to adorable pantomime; he tries to scowl his narrow forehead, he feigns a smile of preoccupation. His wife questions him timidly. He replies in monosyllables: political anxieties devour him; he trembles for his country. "Ah," he exclaims, "how fortunate is woman, concerned with trifles only! We, vigilant pilots, we stand at the helm!"

Even though a man be the smallest of small men, entirely inefficient and ignorant, he still impersonates reason and authority—both in the family and the world. Though as pilot, he may twenty times wreck the bark he directs, what matter? he is pilot 'or life. Therefore, to speak to these small men of the rights of woman, exasperates them beyond endurance. Greatness, authority, nobility, all threaten to escape them, and a humiliating littleness seems inevitable.

Men of large intellect and wide cultivation are much more inclined to aid our cause; they are so rich themselves that they need not rob others. Moreover, they detest ignorance and incapacity in those around them. They wish, from the abundance of their stores, to share with others, and they always suffer where there can be no interchange of thought. They understand that what is good and great demands analogous contact. Thus, those who are most intellectual are most disposed to recognize intellect in others. Our truly great men can never be the irreconcilable adversaries of the rights of woman. Unfortunately, however, their number is limited.

We must certainly say this much for the small men: they have remained faithful to the old theory of greatness, which consisted, according to individuals, nations and kings, in prospering to the detriment of others, in founding fortune on a neighbor's ruin, in establishing glory on the subjection of their fellow-men whose faculties they flatter, that their own fame may be unrivalled.

Thus princes have persuaded themselves that they were great just so far as their subjects were without will. Nations, sharing the same infatuation, have believed that they could gain the admiration of the world only by monopolizing half the globe, and reducing foreign nations to slavery. Such men considered it very elegant to use the backs of their prisoners for footstools.

The greater part, indeed, of the heroes of ancient and modern times, have been, with rare exceptions, nothing more than the despoilers of justice.

This theory of greatness existed, not only between nation and nation, sovereign and sovereign—it was practiced in ordinary life. It is this which has given us caste and class—the first was established to burden the second with

vexations and oppressions, all the prestige of these great lords came simply from their privilege to call millions of men their serfs. But, in exalting the greatness of some, they sacrificed the dignity of all.

With Machiavelic tact, the aristocracy seeing that it was manifestly contradictory to maintain inequality where capacities reached the same level, for their own justification, made a law that those whom they wished to subject should not be educated. In this way a fictitious inferiority was made real. This ingenious plan for political and social life was already old in the marriage relation.

From the beginning, muscular force has prevailed. Man has regarded his wife as his conquest, and has kept her in subjection. As her grace and beauty have ever been a source of gratification to him, he has not hesitated in allowing her full liberty for their cultivation. In other respects he has imposed inferiority—he has denied her the study of science, and the right to freedom. He has condemned her to ignorance, that he might, a hundred times a day, have the pleasure of reproaching her with it.

It is thus that the terms man, and manly, have become a patent of nobility, following men. If they wish to disparage men, they fling the epithet *effeminate*, disdainfully, in their face.

To-day, God be praised, the old theory of greatness crumbles to pieces. Men recognize, late though it be, that individuals and nations go astray in establishing their greatness on the littleness of others; that such a course is deplorable; that it is as pernicious to the individual as to the race; and that it is infinitely more advantageous to use the faculties of our fellow-men than to destroy them.

Henceforth, it is an admitted principle, that there is no real prosperity, so far as it is partial—that no nation is established in liberty when surrounding nations are in subjection. Individual privileges have no guaranty but in the existence of general privileges. On this point there is unanimous consent, save as regards woman.

We repeat—opposition comes from small men—men who do not, for a single instant suspect that their low order of intellect may be the result of their mother's ignorance—ignorance transmitted from generation to generation, and consequently greatly augmented.

May man be penetrated with the truth that he draws from woman the principles of physical and intellectual life—that he is not derived from a special source, and that in disparaging one of the elements from which he sprang, he simply disparages himself.

### SOPHISTRY AND STATESMANSHIP.

From the New York Sun.

THE Hon. Richard Smith, of Cincinnati, made a stump speech at Eaton, Ohio, last Friday. It was an able republican speech, sound on repudiation and the rebellion, but when Mr. Smith was required to express himself upon the question of Woman's Suffrage, he dodged in a manner unworthy of his own great reputation as a statesman and an orator. He had declared his sentiment in favor of giving all men their rights, whether white or black, and then a bystander asked him, "And women too?" and here is his reply:

Yes, and women too, and let them go and root for themselves. You will never see the colored men insulted



as they are now, if you put the ballot in their hands.

As for the right of the ladies to vote, I will tell you what I think about that. If the ladies want the ballot, I will vote for their having it. I think the ladies rule this country now. (Applause.)

I will tell you the way they do it. They rule the men and the men rule the country, and I don't think they could do it a bit better if they had the ballot. As I told a lady who wanted me to sign a call for a Woman's Rights Convention, the electioneering field was among the ladies; that she had to get the ladies in favor of it before she could carry it. If she could go and get all the ladies to say they wanted the ballot, they would not ask in vain, for I never knew the gentlemen to refuse anything yet that the ladies asked.

This is a very common device of the opponents of Woman's Suffrage. When they are crowded to the wall by the merciless logic of equal rights, they sneak out of their difficulty by pretending that the majority of the women don't want to vote. Mr. Greeley has often resorted to this base and unworthy dodge, and now Mr. Smith employs it. The argument it contains is essentially the same as that which the advocates of slavery used to employ in behalf of that sum of all villainies. They were wont to contend that slavery ought not to be abolished, because, as they said, notwithstanding all the atrocities and crimes of that accursed institution, the slaves did not wish to be free. And now we are told by these self-conceited advocates, who stand up to defend man's monopoly of political power, that the women ought not to be endowed with the elective franchise, because they do all not run after it and fight for it! And here is the Hon. Richard Smith, a deacon in an evangelical church, who repeats this shameful and worthless argument! Will they never understand that the question is not one of expediency, but of right? It matters not whether all women want to vote or not so long as there are some who do, and who possess the qualifications of age, capacity, education, character, interest in the right working of the government and in the enactment of proper laws. What though nine hundred and ninety-nine slaves out of every thousand were willing to remain bondmen, the fact that there was one who longed for the natural right of freedom sufficed to damn the institution which held any enslaved. Just so, the demand of one woman in the nation for the suffrage is just as worthy of respect as if it were the demand of all. A right is a thing to be settled by a majority. It rests on higher ground, and should be debated on that alone; and all the sophistry of Horace Greeley and Richard Smith cannot drag it down to the level where they seek to juggle it temporarily out of sight.

#### SMOOTHING HUSBANDS.

BY SARAH KNOWLES BOLTON.

WOMEN, quite generally, seem to feel that men, to be lived happily with, must be toadied to, and deceived, and their appetites constantly catered to. A wealthy lady once said to me, "Annie wishes very much to go with her papa on a pleasure trip, so we must hasten home and see that he has a splendid dinner; then he will grant us anything!" Another fine lady walking with my husband and myself, remarked during our conversation, "We have to circumvent men by good dinners, etc."

Men feel that they must have a good table, they work hard and are deserving of it; they want to see their wives and children dressed as well as others, because they are represented by them, but when the money required to do the

things is demanded, a scene usually follows. The wife is asked "What she does with so much?" he must have it in business, she ought to be as economical as Mrs. J., he is bored to death about his money." Swears some, if that is his habit, so it is no wonder that the wife and daughters smooth him down by flatteries, and kisses, and good dinners to accomplish their purposes.

This plan works harm to both. The husband becomes tyrannical and selfish; the wife and daughters more deceitful. They do not love him, but pretend to; they lose their independence by fawning, they hide everything from his knowledge, and living a false life to him, they live it to others.

The prime cause of all this I believe, is the wrong views we bring to the marriage relation. Man thinks he is taking one to his heart who will be entirely subservient to his wishes, take what he gives her like a child and be thankful for it, and spend her life in making sunshine, when he brings home clouds; "they must be pleasant and polite in business to make sales," at home there is no such necessity.

Woman comes to the altar, feeling that this man is to devote himself henceforward to making her happy, that every want is to be supplied, that he earns the money and she must ask him for it, that nothing is hers save what he gives her, that whether she said "obey" in the marriage rite or not, it is Bible doctrine, and society doctrine, and therefore must be lived up to. Both begin wrong, and seldom is the wrong righted. Men and women do not marry with a sense of equality, and here is the mistake.

He works, she works; he earns, she saves. If he earn one or five thousand per year, each should have as much as the other for clothes, and the rest divided between house and food and children, laying aside for the future what both think best. It is not hers alone, nor his alone. She should not go to him as a suppliant, it is already as much hers as his, if they are one before God, with one interest, he has no right to deny her the half surely, and I know some men, God bless them! who give their wives much more than half.

The husband may say the wife spends more than he can afford. If true, it is because she knows nothing of his business, and consequently does not know what he can afford to spend.

When I hear a man say that he never brings home his business, I think to myself, "poor man! that he hasn't a wife in whose sympathy and counsel he may trust and grow strong!" She will never be anything but a plaything or a slave, for she will never know what they have a right to spend and never spend wisely.

When I hear a woman say that she takes no interest in her husband's business, it is a sure sign that she takes little interest in him. Tell a woman just how you stand pecuniarily, and nine out of ten will say, "My wife is more economical than I!"

Men never think of forming a partnership, and letting one member have entire charge of the funds. A life-partnership cannot be such a very different thing. Men have a right to know how and how much money women spend. Women have the same right to know how and how much men spend. If it is a partnership at all, if they are one more than in any other relation, the money belongs to the wife as much as to the husband.

Said a young man recently to his wife, "My

dear, I am going to make my will, and give you four-fifths of my property, and my boy one-fifth, but I shall only let you spend the interest, lest you lose the principal and come to want."

"Give me the interest of the money I helped you earn," she answered, "why you certainly are not in your right mind!"

A friend of mine had one hundred dollars presented to her by a wealthy son. "You could afford to be generous to-day," said the father, as they returned from church, where a collection had been taken for foreign missions. "Yes, I gave liberally," said the wife; "but I hope you don't think I gave my present. Why I took it out of our pocket book!"

Young wives, begin right in married life. Leave off this habit of smoothing husbands that you may gain your wishes, but frankly take your place and keep it. Go hand in hand, both interested in how you earn and how you spend. Give your husbands your whole hearts without mere pretence; have a common pocket book if you can trust each other, if you cannot, you better never have married, and teach your daughters to be frank and fearless as you are.

#### TALKS WITH WOMEN.

BY JENNIE JUNE.

From Demorest's Monthly Magazine for October.

#### WOMAN'S RIGHTS AND WOMAN'S DUTIES.

"Do you believe in Woman's Rights?" is a question so often asked as to require a direct and straightforward answer. For myself, I always unhesitatingly reply, "Yes," knowing that the next question will be, "Then why do you not come out and unite yourself with those who are working so bravely for the cause?"

To this I am not ready with my answer, but it comes something in this form: "I cannot yet see clearly my way in that direction; what I must do lies so directly under my hand, and absorbs so much of my time and my strength, that I have little left with which to clamor for increased responsibilities."

And that is exactly the case. Individually, my duties have always seemed so much clearer than my rights, that I felt content to execute one, and allow the elected champions to fight for the other.

Yet the champions have my good wishes and my prayers. American women can never do too much for SUSAN B. ANTHONY, for, if Woman Suffrage is not gained before her death, it will die with her. There are plenty of enthusiastic soldiers in the field, but she is the only general. She can call her forces at will, marshal them together and make them do her bidding. She possesses that great, essential, and rare quality in men or women, impersonality. She does not care whether your opinions chime with hers, or not. She does not care whether you like her personally or not. She does not care whether you quarrel with her or not, so long as you work into her hands, and in her field. Moreover, no personal feeling prevents her from doing an opponent justice, or giving them a chance. She has women of greater talent in some directions, of more refinement, of larger culture, of more liberal education, at work with her, but she overshadows them all by her honesty, her directness, her oneness of purpose, her singleness of heart, her freedom from pettiness of spirit.

But there are few women who could do what Miss Anthony has done, what she will yet do,



to gain her point. She has lectured, and scolded, and preached, and begged for twenty years, in the face of such obstacles as would daunt most men. She has been the subject of scorn, of ridicule, of contempt, yet she is to-day the recognised leader of a host, gathered from the remotest parts of the country, and from every class in society, and more an object of curiosity and speculation when she goes abroad than President Grant himself.

This is success, surely, or at least measurably; but I think it might have been attained in a still greater degree, and with altogether more beneficial results to the world at large, by a different method.

One of the most repulsive features of the Woman's Rights movement, to my mind, is the persistent attitude of beggars and suppliants in which it puts women. If Suffrage is a natural right, men have no more right to hold it exclusively, or withhold it, than they have to bottle up the sunshine, and I protest against asking them for it.

"But," says the querist, "how, then, will you get it?"

I answer, "By taking it."

There is nothing to prevent women from organizing, there is nothing to prevent them voting—for each other.

If a one-sided legislation is wrong, it shows itself, as ours does to-day, by restricted ideas, narrow and partial methods, and incomplete results. The best women, I am sure, deplore the evils of the system more than the absence of personal power, and if they had organized with this object, if they had sent their delegates to a parliament or congress (I am not particular about words) of their own choosing, and these delegates had said—representing the women of the United States:

"You wish to legislate for us, and we have allowed you to do so; but, to retain this power, you must represent our interests as well as your own. We must belong to men only as men belong to us, we must own what we earn, we must receive pay for our work, our daughters must be educated as well as our sons, and we must have an opportunity, as School Trustees and School Commissioners, to see that proper teachers are appointed to the work of public education, and proper measures adopted for the preservation of health, during the most critical period of life."

"You must reconstruct your prison system. You must make it the remedy for existing moral disease, instead of the means of creating a thousand others. You must make it a system of reform instead of punishment. Instead of cells and penitentiaries, build workshops. Secure the persons of offenders, but change their habits. Let them see the beauty of cleanliness, and recognise the fact that society has only the right to protect itself, not to exercise vengeance. Let the rewards of good behavior be gentle and humanizing—the society of a child, occasional music, or the gift of a flower that can be tended and cared for."

These and similar demands—an *expose* of the rottenness of financial systems, of wholesale public thievery and corruption, of neglect of the public morals and public welfare, and a seeming anxiety only to appropriate the public money, would come with great and overwhelming force from women *en masse*, representing the moral power of the nation, and repeated, would compel men to listen with respect, and endeavor in some way to meet their views.

Such a position would have destroyed at once

the argument of selfishness and desire for personal power brought against strong-minded women—it would have elevated them to a moral pinnacle, below which the mere clamors for a vote would seem only like the noisy crows in a corn-field—it would have secured a universal organization, for no woman would object to one based on moral grounds—silenced forever the assertion that "women don't want a vote," and been ready for thorough and effective action when the majority desired to present their claims to legal recognition.

I confess that, in the abstract, if men are allowed to vote without qualification, I see no reason why women should not. It would do their cause no harm, however, if they had been able to show, by their knowledge of, and wise judgment in, public affairs, some aptitude which would lift them above the class of ignorant, irresponsible voters with which our naturalization laws supply us. It would, on the contrary, have been a strong argument in their favor, and, aided by the strength of a powerful organization, would have enabled them to make their demand with an almost certainty of success.

But, apart from all political ideas, a woman's parliament could rightly exert a great moral influence, and one that is very much needed.

It will be conceded by all intelligent men that women need something outside of the family. As they have only found this something in the church, and that is the reason (although they don't know it) why they cling to it, and give so much of their energy and activity to donation parties and sewing circles—why the minister's dressing-gown, and the cushions and carpets, for "our" church, seem affairs of such vast importance.

If women were organized in every city, town and village, into social science clubs, under the name of *Sorosis*, or any other, for the discussion of important educational, sanitary and household questions, regularly sent their delegates to a yearly convocation of women, assembled to discuss all matters relating to themselves and their children, to recommend measures to the consideration of the law-makers, to protest against abuses, to offer remedies for existing evils, to assist in forming a truer and more healthful public opinion in matters of dress, and the regulations of society, it would provide a function for women of real importance; it would help to fit them for posts of honor and trust in schools and colleges and associations; it would show who were fitted for such positions, and exert an influence all the stronger, because of its absolutely pure and unselfish character.

In a great crisis, like the breaking out of the late war, for example, had an organization existed, a convocation of women could have been called at a moment's notice, suggestions made, and measures taken, which would have saved an immense amount of time, and done an infinite amount of good. Women are quick to act in emergencies, and should be trained to do their best. At present there is a waste of raw material among women which is fearful, and which God certainly does not sanction, for we find nothing lost or thrown away in Nature.

Spite of the commonly received idea, that all women are born to be housekeepers, there are women who cannot keep house—women who never ought to be married, who have a vocation distinct and apart from it.

There are women also, like some men who can attend to three or four different kinds of business, and do them all well.

I have seen women splendid as teachers, as

organizers, as controllers, capable of presiding over a college, or occupying a State executive chair, tied down to the details of a small household—cleaning knives, washing dishes, scrubbing doorsteps. Of course, it was well done—such women do nothing ill, but their hearts were not in it. They could have "ordered" their households, leaving the drudgery to some one who could only do that, and filled up their time with something better and more satisfactory, if habit, custom and training had only admitted of it.

But there is time enough to do it all yet. The world is still young; the future of American women is in their own hands. What shall it be? Will they be content to sit down quietly as mere recipients, following fashion like slaves, at second-hand, accepting whatever is given to them, without an effort to do or to be more than lay figures, to air dresses, and a few phrases and conventional opinions upon?

The acquisition of a vote may take the lifetime of the present generation (though, honestly, I do not think it will); but even after it is acquired, what will it accomplish—at least, for a long while—but increase the number of voters? On the contrary, an assemblage of women, representing intelligent women all over the country, could influence public opinion at once, by their recommendations on important subjects. They could demand that colleges and universities should be thrown open to girls, as well as boys, and the splendid libraries and scientific apparatus used for their joint benefit. They could urge freedom in dress—freedom to retain a fashion that was good and convenient—freedom not to adopt one that was extravagant or absurd.

They could examine the whole aspect of female labor and the servant girl question—demand for women equal pay for equal work, and propose remedies for existing evils in isolated households.

All these, and many other questions of similar import, are already receiving more or less attention; but it is from individuals alone, and results in nothing which will benefit or affect the welfare of the community at large. How we can make the most and best of ourselves—how we can get the most and best out of life—how we can utilize labor, promote health, and the best conditions for acquiring, and retain it, are all important questions, which women are quite as much interested in as men; but they want to unite—they want to learn to work together, in order to make the discovery of what other women have arrived at, and of what can be accomplished by exercising rights and doing duties.

MADILE TINNE, the news of whose murder by her Arab camel-drivers, in the Sabara, on the road between Murzuk and Ghat, has lately been announced, was an eccentric lady of Holland, who has lived in the East for the past ten years. She undertook a journey to Central Africa in search of Speke and Grant, at the same time with Sir Samuel Baker, and met the explorers at Gondokoro, on the White Nile. She adopted the Oriental costume, refused to speak any language but Arabic, and even on leaving Tripoli for her last fatal journey, left her watch behind her, because the numerals on the dial were Roman! Her wealth, and her blind infatuation for Oriental life, leading her to disregard the ordinary precautions of a traveller in the Desert, undoubtedly led to her murder. She was on her way to Bornou.



# The Revolution.

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## MAN'S CHIVALRY TO WOMAN.

THIS question of the equality of the sexes with reference to nature, may be considered from two standpoints; first, physical; second, mental superiority.

First, then, does physical pre-eminence give authority? That it gives such authority as is found in the brute creation, is very readily conceded; but that it gives authority among intelligent, moral beings, is most emphatically denied. We deny it as a principle that will not admit of a practical application to man, taken individually or collectively—as the principle which alone can give vitality to tyranny, oppression and bondage. The question admits of but one answer. The idea that human rights are determined by might, is too palpably absurd to require refutation.

We pass, then, to consider the claims of mental superiority, derived from the following premises: Of two parties differing in intellectual powers, the prerogative of authority is with the one higher in the scale of intelligence; woman is mentally inferior to man, and therefore owes obedience to him. In this syllogism, it is evident that the first two propositions must be demonstrated, in order to establish the third. It is sufficient, therefore, to disprove one of them, to show the fallacy of the conclusion.

If the first proposition be true, namely, that authority is the prerogative of superior intellectual endowments, then is absolutism established beyond question, and popular government is without foundation in nature or reason.

If true in the case of two persons, then true in the case of any number of persons, and conversely. One nation may extend its authority arbitrarily over another, simply because it has outstripped that nation in the path of intellectual progress. This authority may be as despotic as wickedness can make it, for the right to rule implies the right of deciding how to rule. Whites may enslave blacks, or vice versa, according as it may be determined which party has been blessed with the greatest mental capacities. The educated may control the laboring class, irrespective both of the number and interests of the latter. Indeed, should any one fancy himself intellectually superior to all others, then he might claim unlimited authority over the rest of the human family. The absurdity of a proposition that involves such consequences, is too apparent to be doubted. But if this proposition is false, then is the conclusion also false, and further discussion on this point is unnecessary.

The second proposition, namely, that woman is mentally inferior to man, may be noticed, however, not for the sake of argument, but for the sake of truth. That woman is inferior to man in mental capacities, is a statement as ungenerous as it is unwarranted, and generally

comes from those whose meagerness of mind furnishes but a poor warranty for the assertion. How ungenerous in man to shut every avenue of learning against woman, and then insultingly upbraid her for the want of the very thing he himself has denied her. For man to cramp the mind of woman, as the mandarin does the feet of his girls, and then taunt her for her weakness, is indeed a mean and contemptible weakness. That there has been more well-educated men than women, perhaps, cannot be denied; but before her intellectual capacities can be justly pronounced inferior to his, all hindrances to their growth and development must be removed. When a sex, hampered by prejudice and confronted by obstacles of every kind, has given to the world such women as Isabella, Lady Jane Grey, Joan of Arc, Margaret Fuller, Mary Wolstonecraft, Jean Ingelow, Mrs. Hemans, Mrs. Hutchinson, Rosa Bonheur, Harriet Hosmer, Elizabeth Browning, Lucretia Mott, Anna Dickinson, Mary Somerville, and many others, whose labors in science, literature, and art, and in philanthropic reforms, have rendered their names familiar as household words, it is not unreasonable to conclude that, with equal educational advantages, the mind of woman would compare, at least, favorably with that of man. But these are exceptional women. So they are, but no more exceptional women than Franklin, Kepler, Newton, Bacon, and Shakspeare are exceptional men. England has recently given the world facts that must be somewhat startling to the conceit of those who profess to represent the "strong-minded" part of the human race. In the examinations lately established at Cambridge University, the examiners report that there is little difference in mental capacity between brothers and sisters examined on the same papers, the advantage, if any, being in favor of the latter. But what is still more startling, the report says the girls excel in mathematics. The commission appointed to inquire into the condition of English schools, makes a report equally favorable as to the learning capacity of the girls. These reports seem, at least, to suggest that the disparity now existing between the intellectual acquirements of man and woman, is due more to education than to nature.

But, as before observed, this question of capacity may be decided either in the affirmative or negative without affecting the argument in the least; for, granting both the physical and mental superiority of man, even then, as we have seen, there is nothing that sanctions man's alleged right of authority over woman. This point being granted, it follows that man and woman are equal so far as government is concerned. This truth appears so evident—so much an ultimate fact of consciousness, that it would seem a reflection on the common sense of people to attempt to prove it, were it not so stubbornly denied by the advocates of anthropocracy. It is to be remarked that this fact is not so new that the conservatism of any one needs be shocked by its promulgation. It was recognized as long ago as the time of Plato. In his "Republic," one of the most celebrated works in the world's philosophic literature, he gave to the women the same chances as to the men, like education, equal rights and privileges in the state. Thus are we just beginning to discuss a question which that profound philosopher answered several hundred years before the advent of Jesus.

Much matter crowded out.

## HORACE GREELEY'S "NOTIONS" OF WOMEN.

WHEN a truly great and wise man has stood before a nation over thirty years, honest in politics, liberal in religion, progressive in thought, and pure, beyond reproach, in all his social tastes, habits, and relations, every true woman instinctively yields an homage to such a man that no differences of opinion could ever diminish or destroy. Hence, in criticizing, as we often do, what Horace Greeley says, we never wish to be understood as depreciating, in any way, that type of manhood he so nobly represents.

In the *Hearth and Home* of September 18th, Mr. Greeley has an article entitled, "My Notions of Woman's Rights," in which the general principles of human life and the relations of the sexes are so wisely laid down as to leave no room for dissent with the most rabid champions of our cause. But, although his principles are sound, many of his deductions are not logically or legitimately based on his premises. When he asserts that there is sex in mind as well as matter, he declares the need of the male and female elements in every department of life. He says:

First. I hold that God created our race, male and female, with clear-seeing intent that it should thereby be rendered more efficient, nobler, happier, than it otherwise could be, and that this diversity relates not to a single function merely, but extends to our entire physical, intellectual, and emotional nature.

In other words, sex is not of the flesh alone, but as necessary for the propagation and vitalizing of ideas and sentiments in the world of thought and affection as of being in the world of physics. Hence the development of all the faculties and powers of woman, as well as man, is vital to the progress of the race.

As both alike are interested in good government, religion, education, social and sanitary conditions, they have equal responsibility in securing all these blessings, and until sex becomes a unit in every department of life, all things must remain in the fragmentary, disorganized condition they are to-day.

Institutions that are the outgrowth of man's thought alone cannot be complete; in and of himself he is as incapable of generating a thought as a being, because, as Mr. Greeley says, "this diversity extends to our entire physical, intellectual and emotional nature." It is the recognition of this higher sex of soul and mind that is yet to exalt and purify our sensuous relations. Mr. Greeley says:

As to government: I heartily wish the women of our country, and of each state, would choose their wisest and best to assemble as delegates, consider the needs and wrongs of their sex, and memorialize Congress and their respective Legislatures for the removal of those wrongs. I am confident that such delegates, fairly chosen by the general voice of their sex, would make no demand that I would not heartily second. I believe valuable suggestions might be expected from such a congregation of the gentler and purer sex.

Women must then have their political parties, polling booths, elections, public measures, and representatives, and the state must provide legislative halls, where they may assemble. All this involves a knowledge and interest in national questions, for woman's needs and wrongs lie at the foundation of the family and the state.

This would, in effect, be making laws for ourselves, which is all we ask. After the state goes to this expense, and delegates leave their homes to sit in these assemblies, cogitating the grievances of their sex, surely the women are to enjoy other privileges, beside making "valuable



suggestions" to the male legislators. And how are they to make these suggestions even, unless they can meet the men in committee rooms, and talk over their needs and wrongs together? From this Mr. Greeley shrinks. He says:

But from a Congress or Legislature elected by men and women voting together, and made up in good part of such women as would naturally aspire to and enjoy seats therein, and being closeted on committees with such men as they would meet therein, I pray to be delivered.

Would these same men treat women more respectfully as dependents, humble petitioners, than as equal legislators by their side? Is it better for our daughters to depend on man's favors than to be entrenched in their own rights of citizenship?

As "the diversity of sex extends to our emotional and intellectual nature," would not men and women make wiser laws in consultation with each other than either sex could alone? Could not Horace Greeley, Theodore Tilton, Anna Dickinson, and Phebe Carey, as members of Congress, meet in a committee room, and discuss our foreign relations, with as much propriety as breakfast together at the Woman's Bureau?

The manners of men and women would be more dignified and refined, and the general tone of conversation more exalted, in meeting together as equals, to discuss questions of science, philosophy, and national life, than they are to-day, when men meet women as inferiors, to gossip with them, in the parlor and ball-room, about the trivialities of fashionable life? In this country, men and women are very much mixed up already, and the question to-day is not, whether we shall work side by side, but whether we shall work as equals?

It is amusing to see our objecting philosophers making Providence the scape-goat for all their responsibilities in woman's condition, and trying to turn her investigations from them, their laws, and constitutions, to the creeds and codes of the Inscrutable, the Infinite. Mr. Greeley says:

I believe that, when the time had arrived for establishing a government or state, other than that oldest and simplest patriarchal rule which doubtless sufficed for a season, the men assembled for the purpose, whether generally or by delegates, leaving the women at home, attending to their proper business, and this because of a mutual and general intuition that such was the Divine Order, dictated by the highest good of the entire human family.

We know that a few white men, at divers times, and in sundry places, have thus assembled, but we do not believe that Eve or Ham stayed away from any "general intuition" that that was the "Divine Order." Whatever might have been the feeling in generations long gone by, the women of this day are coming to have a different "general intuition" "of their proper business." And if the men in the past acted on the intuitions of their women, the men of the present would do well to follow their example. Women now think they have some interest in the laws and religion under which they live; in the great outer world where the children they rear are to stand or fall. The result of staying away from these ancient assemblies, is seen in the degradation of woman in the creeds, codes and customs of all nations.

As in the advancing steps of civilization and Christianity we see the sexes have been gradually approximating to each other, it is fair to infer that perfect equality and unity is the condition most in harmony with the "divine order." Mr. Greeley says further:

I hold that the appointed sphere of man is broader, not higher, than that of woman—that the household is her kingdom, within which her influence should be

paramount, and her decisions have the force of law. Of course, a true wife will consult her husband on all matters of importance, and will evince great deference to his wishes, tastes, feelings, aversions; just as a true husband will evince like deference to those of his wife; but Nature has assigned to each a distinct, definite sphere, and the happiness of both, the due development and well-being of their children, the comfort and enjoyment of their guests, dictate that each should recognize the other's precedence within the proper radius of his or her dominion.

Most magnanimous! Horace takes the universe for man, and shuts woman up within four walls. "Man's sphere is broader, woman's higher." Five-story houses must have sprung from this idea. We have no right to acres, but we may run our sphere up with the stars as far as the law of gravitation will permit. But the narrow limits of this sphere is not the worst of it; for husbands must be consulted even here, and their "wishes, tastes, feelings, aversions," deferred to, for you never catch a man "within that proper radius" where woman's will is law. Mr. Greeley is remarkable for making propositions, and then hedging them round with such insurmountable difficulties, that like Tatmas, the hopeful reformer is left standing within reach of the delicious truths he is never permitted to clutch.

As to woman's work, he says:

I affirm the right of woman to do whatever she can do well, even though her ability be exceptional, and not common to her sex; and I honor the wife or daughter who, having a crippled or bed-ridden husband or father cast upon her for support, tills with her own hands the farm or garden whence she derives his and her subsistence. But even in that case, I would have her work by herself, or with companions of her own sex, so far as possible. The promiscuous employment of men and women in shop or field has hitherto led to gross irregularities and corruptions, and I do not believe the time near at hand when such commingling may confidently be expected to result in such lamentable consequences.

Which is to say to starving women, press on, take possession of the world of work; to be sure, men stand there, hard, substantial facts; they are not to be crowded out; and you must not work by their side, "it might lead to gross irregularities and corruptions." What, then, shall we do, say they, die in our garrets?

Why not tell them to avoid men, altogether, in social life? In fact, why not, with Hamlet, tell all girls to get them into nunneries? Would an equal place and equal wages in the world of work breed more "lamentable consequences" in woman's life than has her old condition of slavery and dependence? Could she be so grossly dealt with in a workshop or the field, with fifty men and women, all working together, as alone with a drunken, brutal husband, within four walls, in the legal chains forged by the state and church?

If men are fit for fathers and husbands, they are fit to set type, rake hay, sell goods and sit in the pulpit or legislative halls beside good and true women. We have found that boys and girls study better and behave better in schools together, because "there is sex in the entire emotional and intellectual nature," and the more closely and intimately they are brought together in their higher sympathies and rivalries, the less danger there is in their degenerating into mere sensuous relations. And this is true with men and women in active business. Civilization advances just in proportion as the sexes are more closely allied in the every-day interests and labors of life.

Of my seven children, but two survive, both girls, for whom I would make life as fair and hopeful as may be. I presume them quite as capable as most other girls to do their part in whatever befits their sex and their station. I would have their lives active, useful, beneficent, and respected. If I thought it well for them to be

voters, jurywomen, electioneers, and candidates for office, I have no conceivable motive for seeking to interpose a barrier to their following such a career. But I do not, cannot believe that such is the sphere for which they were designed by an All-wise Father. I believe that their chances of usefulness and of happiness would be seriously diminished by precipitating them on such a course. I greatly prefer that they should be women, such as Milton portrayed in Eve, and Shakspeare in Imogen.

We have two daughters also, just about the same age of Mr. Greeley's, and we should not dare to tell them that it would be safe to take the will of any man we ever saw for their law. Milton painted grand devils, but he had no more conception of the glory of a true woman than he had in his blindness of an October sunset.

A man who could let his daughters read Latin and Greek to him for hours every day without teaching them the meaning of what they read, had very little idea of Woman's Rights. When all men are as good as Adam is supposed to have been before the fall, it will be time enough for Eve's daughters to say, "God, thy law, thou mine."

As to Imogen, who defied her father, married the man she loved, to the disgust of the Italian Court, and went kiting about in male attire, in search of her banished Leonatus Posthumus, it is evident that the seeds of rebellion were implanted in her young soul, and we have no doubt that if she lived in our day, she would take an active part in the present Revolution, even though the editor of the *Tribune* had chanced to be her father.

Over the household Mr. Greeley grows sentimental:

It were blindness not to see that the essential character of the household must be very different from what it ever has been when Smith spends his evenings at the Union League, and Mrs. Smith enjoys hers at the Manhattan Club (or their respective counterparts in any city or village); he doing his best to elect the republican, she rendering like hearty support to the democratic or whatever may be the rival ticket. Their Home—if the name be still retained—"will be another Yarrow" from that which long ago won the beloved appellation. Smith and Mrs. Smith will meet at breakfast in no mood for reciprocal endearments, and little fitted to show forth to their children how "birds in their little nests agree;" they will be more inclined to canvass with acerbity their rival platforms and candidates; and if Smith should happen to find in the morning paper some cheering returns from Pennsylvania, Ohio, or some other state previously regarded as doubtful, he will be apt to announce them in such terms as to elicit a reminder that he is a "brute," while, if the news should happen to favor Mrs. Smith's ticket, I am not at all sure that her use of it would not be equally provoking and as sharply resented. In short, I shall expect antagonism in politics to be at least as fruitful a source of separations as incompatibility of temper now is.

We think "the birds in their little nest will agree" when Mrs. Smith has a pleasant Club where she can go and chat with her friends about Mr. Greeley's political economy, the caucus system, or minority of representation, instead of sitting alone crying because Smith will run out evenings. Coming back from their respective clubs at night, they would have many sensible, pleasant things to tell each other, while Smith would not be saluted the first thing with the dismal whine, of an unoccupied, discontented woman: "Joseph, where have you been? Evening after evening, here I sit alone and weep. I little thought in our courtship, when you were forever by my side, that I should be deserted thus." What man would not rather discuss the "Ohio returns" than to have a woman forever whining and crying for him to sit down and amuse her.

It would be far more dignified to have a little passage at arms over the election returns, than



the petty things that husbands and wives squabble over to-day. If our households were all harmonious now, we might feel nervous at the thought of any domestic revolution, but as it is, why fear change and improvement, such as will surely come, with new hope and freedom for woman.

When men find intelligent, common-sense women gathering round their firesides to talk on grave questions of national and social life, the parlors will be the club-rooms where all will meet together.

#### "MAN IN GENESIS AND GEOLOGY."

The above is the title of a work by Rev. Joseph P. Thompson, D.D., LL.D. It comprises seven lectures on the Origin of the universe, the creation, dignity, and antiquity of man, closing with a chapter on "Woman and the Family," which we reviewed as an oration before the Phi Beta Kappa, at Yale College some time ago. Mr. Thompson, in discoursing on the origin of man, reviews Darwin, Owen, and Herbert Spencer. He rejects the theory of the gradual development of our species from lower animals, and inclines to the opinion that man is a distinct creative-will power, not the result of material combination, but a superior force and intelligence of Nature, capable, through a knowledge of sciences, of controlling the elements.

His idea, metaphysically stated, is the same one so grandly illustrated in Victor Hugo's "toilers of the sea," where his hero, with infinite skill and patience, rescues the machinery from a wrecked vessel on a rocky island, where he for months, alone, defies want, danger, a stormy sea, and at last, in accomplishing his design, makes the very winds and waves the obedient servants of his will.

His chapters on Woman and Labor are unsatisfactory and unphilosophical to the last degree. The author has a perceptive rather than reflective intellect; he skims on the surface, but never deals with principles. After speaking of the dignity of man, and the divine harmony of society, with delightful confidence and assurance, he expresses an agonized fear lest the ballot in the hand of woman would jostle the social system to its very centre. It is evident the Rev. gentleman thinks that conjugal love, and maternal devotion are based on the limitations of the state constitution.

A remedy for the extremes of wealth and poverty to him is not possible. Although we have tried both and failed, he looks to the family and christianity for their only mitigation. He hints at no great law of political economy underlying the relations of Capitol and Labor, at none of the abuses of trade, finance, and land monopoly. But leaving the mass of humanity reeking with filth, drunkenness, and loathsomeness in their garrets and cellars, he exclaims, "how wonderful the care and love of God for man," and ends the volume with a glory, Hallelujah!

AGENTS WANTED.—I want to secure an efficient, practical woman in every town and school district of every state in the nation to canvass for THE REVOLUTION and John Stuart Mill's new book on THE SUBJECTION OF WOMEN. A liberal per centage will be paid to all who furnish reliable references.

#### MISS ANTHONY'S EXPULSION FROM THE "LABOR CONGRESS."

From the Agitator, August 28.

AFTER our last paper went to press, at which time Miss Anthony had been received as a delegate to the "National Labor Congress," the "Typographical Union, No. 6," of New York, telegraphed its delegate to withdraw from that body, if Miss Anthony were not expelled, as her admission was an "insult" to the organization. The head and front of Miss Anthony's offending seemed to be, that her paper is printed in what is called a "rat office," that is, where printers work for less than the specified rates of the Typographical Union. Miss Anthony has no control over the office, and is not responsible for its management. So after a great deal of violent wrangling—which would have furnished the stock in trade for unlimited philippics, and jeremiads, anathemas and hysterical editorials to all the papers for the next six months, if it had occurred in a Woman's Convention, but which is germane and orthodox, dignified and admissible, since it happened among men—Miss Anthony was compelled to budge. Why? The honest truth is because *she was guilty of being a woman*. When it is convenient to assert it, it is said that women have the whole world of work open to them, and can labor wherever they have inclination and ability, but the National Labor Congress have now put on record a flat denial of this assertion.

And now exclaim all the papers, in chorus, "Tray, Blanche, Sweetheart and all," barking together in perfect accord: "Behold. O woman, what comes of your trying to put yourselves on an equality with men! When you shall put yourselves on a footing with men, you shall be treated as men treat one another, just as they have treated poor Miss Anthony. So, beware!" We deny that Miss Anthony was treated as a man. If she had been a man she would have been respected, and received as a delegate. She was treated as a woman, and women, under the law, are in the category with idiots, lunatics, criminals, paupers and children. She was treated as an idiot, who lacked intellect to sit in a men's Labor Congress—as a crazy woman, whose incoherent babblings would disturb a deliberative assembly—as a criminal, who by his guilt had forfeited his right to an equality with his fellows—as a child, who was out of place among grown up people—as a pauper, unable to take care of himself. The 200,000 working men of the country, represented at Philadelphia, have insulted the working women of the country, in their treatment of Miss Anthony. They have proved themselves smaller, more bigoted and more selfish than we have ever before believed them to be. Well, as Theodore Parker used to say, "There is a day after to-day."

Read what Dr. Ray says on this subject in the Chicago Evening Post. As might be expected, he comes down with sledge hammer force and directness on the humbug theory that when women's equality with men is recognized by the law, they will be trampled on and insulted as Miss Anthony was. It was because her equality with men *was not* recognized—because these working men deemed her their inferior—that she was so shabbily treated. Read Dr. Ray's opinion on this matter, which is that of a man acknowledged at the head of the editorial profession in the Northwest.

Now suppose we turn that little matter right side up and look at it that way, so as to get a correct view: Miss Anthony has no legal status worth mentioning. So far as the law is concerned, it is the sad truth to say, she is

simply an idiot. And here is another sad truth that may as well be mentioned in this connection as any other, that the "privileges of the sex" are based upon the ideas which men entertain of the sex, and they are for the most part notably gross and sensual. There is not a woman of sense and culture in the whole land who does not despise them—not one. A handsome quadroon slave, with a fine figure, used to receive these courtesies based upon the "privileges of the sex" as well as the proudest woman in the land. But let this pass. The Labor Convention would not have treated any eminent man with the shabby discourtesy it manifested toward Miss Anthony, because any eminent man would not have been an idiot according to law. It would have shown respect to his manhood, because the law shows respect to his manhood, as it showed no respect to Miss Anthony's womanhood because the law respects it not. Whatever "privileges of the sex" are due to womanhood, should have been rendered to Miss Anthony by gentlemen, whether her legal and political rights are acknowledged or not. When these shall be added to the just privileges of the sex, women will be treated with manly courtesy by conventions. To insist that the acknowledgment by law of woman's rights would produce this shabby treatment generally, since there is no such acknowledgment, and the sex is trampled on in fact as in law, is the very atrocity of

#### WOMAN'S SUFFRAGE ASSOCIATION.

From the New York World.

A FEMALE OPPONENT OF THE FRANCHISE FOR WOMEN—PROPOSED DISCUSSION OF THE SUBJECT.

THE Woman's Suffrage Association held their regular meeting yesterday afternoon, at the Woman's Bureau, in Twenty-third st. The attendance was large, about sixty ladies and a number of gentlemen being present. Mrs. Elizabeth Cady Stanton presided, and the usual preliminary business was dispensed with.

Mrs. Paulina W. Davis, of Rhode Island, moved that several resolutions, which were proposed at the late Newport Convention but not put to vote, be adopted. The substance of these resolutions has already been published in the *World*. They include a vote of thanks to John Stuart Mill, for his late work on "The Subjection of Women," and refer incidentally to his wife's advocacy of the woman question.

Mrs. Stanton read the resolutions through, making comments by the way, and they were afterwards adopted.

On motion of Mrs. Davis, the name national convention in the second resolution was amended so as to read world's convention, as so many persons not living in the country are interested in the woman's movement. Mrs. Davis also described the state of public feelings in the United States in 1848, when the first Woman's Rights Convention was held, with the ridicule and abuse which the members of it were exposed to, and spoke of their indebtedness to Mrs. J. S. Mill for her article on "The Subjection of Women" in the *Westminster Review*.

Mrs. Josephine Griffing, of Washington, gave an account of the operation of the women's movement in that city during the last two months. This association aims at establishing universal suffrage, and its success in improving the condition of the negro encourages the hope that equal success may be obtained for women. A national convention is to be held in December which it is expected will be largely attended.

Mrs. Stanton spoke at length upon the New York daily press, which, she said, had been taking some onward strides of late. She referred to the change in the tone of two of the dailies toward the Woman's Suffrage Association, but said that Mr. Greeley is still hanging back in spite of the breakfast which was given him at the Woman's Bureau. An article by Mr. Gree-



ley, entitled "My Notions of Woman's Rights," had lately appeared, which she advised every believer in Woman's Suffrage to read, as by so doing they will be more convinced of the soundness and truth of their side of the suffrage question. Mr. Greeley wants women to be good cooks, but before this can take place they must be educated and taught chemistry and physiology. The inventive genius of man must also be applied to improve our ranges and other cooking apparatus. Then, when the brains of both sexes are brought unitedly to bear, we may expect to have good women cooks. But on the other hand, no woman wants to be a mere satellite of the dinner-pot, and all of the sex should not be confined to so narrow a range, but should be allowed and afforded advantages to cultivate and elevate themselves as far as is in their power.

Mrs. Blake gave an account of her visit to Troy, where, she said, it was the custom to pay both men and women in the numerous factories and shops, by the job instead of by the day. By this means both are brought on an equality; and it must also be said that one factory for making brushes, was in charge of a woman, and seemed from all accounts to be well managed. This is another proof of the capacity of the sex.

Mrs. Bronson was invited to address the meeting upon the franchise question. To this the lady objected, however, for two reasons: first, that her health would not permit her to properly discuss a question of such a scope at the present time; and secondly, because she did not think a Woman's Suffrage Association the right audience to hear views in opposition to the franchise, as were her own. She, however, thanked the members of the association for their liberality in proffering such an invitation, but thought it was not an appropriate subject for discussion under the circumstances.

Mrs. Norton hoped the lady would accept the invitation. The Woman's Bureau was intended not for mere assertion, but for free consideration, and she for one, was strongly in favor of such a discussion.

Mrs. Bronson, in reply, said she would be happy to present her views at any time when it might be convenient to the association to hear them.

An animated debate followed in which a large number of ladies shared. All the speakers were unanimous in favor of giving a free hearing to the opponents of the franchise, and of thoroughly discussing the whole subject. Mrs. Stanton, Mrs. Blake, Dr. Hoeber, and Mrs. Somerville, all spoke to this effect.

Mrs. Wilbour did not think that the franchise needed any argument. That question had been settled long ago when the ballot was conferred on men. The only point of issue now was if women should share the suffrage.

Mrs. Somerville was in doubt whether the franchise would confer real practical benefit on women. We see the ill effects of ignorant men voting, and would not some danger arise from ignorant women voting.

Mrs. Blake quoted Mrs. Stanton's saying some time ago, that she would rather have Bridget and Dinah vote for her than Sambo and Patrick, and said that expressed her sentiments.

Mrs. Wilbour argued that women support all our churches and charitable institutions and are morally better than men, and will hence vote more conscientiously than the latter. She did not think anything was to be feared on that score.

It was then moved and carried that Mrs. Bronson be invited to read an essay in opposition to the franchise at 2:30 o'clock next Wednesday afternoon, when other speakers will also be asked to support that side of the question.

The Association then adjourned, after an unusually lively and interesting session.

#### A CHURCH IN TROUBLE

MT. PLEASANT, IOWA, seems to be in great affliction by reason of a woman who refuses to keep silence in the church, thereby, as the elders affirm and believe, "endangering the peace and purity of the aforesaid church."

Mrs. McGuigan, the offender, was, it seems, expelled from the Presbyterian church of Mt. Pleasant, on October 5th, 1868, for "speaking in meeting." However, on account of some informality in the proceedings of the committee, the lady refused to consider herself stricken from the roll of the church, and demanded a new trial and hearing. The committee then referred the matter to the Presbytery of Iowa, but, receiving no special instructions as to how to deal with the case they proceeded, of their own unassisted wisdom, to submit to the aggrieved the following propositions: "1st. She may agree to have her name stricken out; or, 2d. She may confess her fault, show penitence, and submit to the authorities of the church, who will then receive her back; or, 3d. She may have a new trial." The lady preferred and demanded a new trial, with the privilege of making a defence before her judges, but this the church, notwithstanding its offer, has thus far refused to grant. Mrs. McGuigan, despairing of a hearing in the church, makes an appeal to the public, of which the following is an extract:

"I claim that a woman has a right to speak in meetings of a religious character, not usurping authority over men. Our Creator has endowed us with reason, intuition, and love of our fellow-beings, and it is our duty, in common with our brothers in the church, to comfort the sorrowing with the same love wherewith we have been comforted.

"The Bible teaches me that woman has a work to do in her own sphere, and that she, and no other, can do that work. It tells me of Miriam, the prophetess, who led the people in songs of praise, and of Deborah, who was taken into the councils of the Most High, and led the hosts to victory in battle! And I defy any church to show from the teachings of our Saviour that he held women as inferior to men in proclaiming the gospel. Did he not give the precedence to woman after his resurrection, and was she not, by his command, the first to preach the risen Christ? And I claim that I have the right to speak or pray as the spirit of God may direct or inspire me, for in the spiritual church, or in Christ, there is neither male nor female, but all are one in Him. And, in conclusion, I am determined, by God's grace, to continue to speak in public as power is given me."

RECENTLY, in Berne, M. Schenck, a member of the Swiss Parliament, made a speech at the Commencement of a Female Seminary, in which he strongly advocated the co-operation of women in the discussion of all educational questions, and even their election as members of the educational boards. It must be remarked, however, that in the Canton of Berne, the

laws in relation to property are already much more just to women than in any other part of Europe.

#### MADAME ANNEKE

Of the history of Madame Anneke, we have gathered a few particulars from the *Aquilon*, which we give our readers:

During the German troubles of 1848, her husband, who was a Prussian officer, espoused the cause of the Revolutionists, and became a powerful leader of the party, which he served on many a battle-field. In this work the young wife heartily sympathized, and she, too, rendered the patriots powerful aid. When at length, her husband was captured and imprisoned under sentence of death in Cologne—where he lay for nearly a year—Madame Anneke removed the furniture and carpets from her parlors, and bringing in a printing press, edited herself a paper in the interests of the Revolution. In this way she continued to labor, until, her party losing ground, she was forced to abandon her work and fly for safety from the city. Leaving her children with trusty friends, she now hastened to join her husband—who had in the meantime been liberated—in the field. She took a place on his staff, of which Carl Schurz was also a member. She served in this capacity until the close of the struggle. She has seen many battle-fields, and has been in the thickest of the fray, doing a soldier's duty by day, and sleeping on the field at the feet of her trusty steed at night.

When the Revolutionists were finally overpowered, she, with her family and others, sought a refuge in France; but, owing to the chaotic condition of affairs there, this proved an unsafe asylum, and the fugitives were forced to flee for life to Switzerland. Here again they found themselves unprotected, and were obliged to fly for safety. It was now decided that the party should seek a refuge in America, and they came hither nearly twenty years ago. Madame Anneke having made, with her children—her husband having preceded her—the then tedious journey from New York to Milwaukee, soon busied herself lecturing to the Germans upon the recent struggles, and the condition of affairs in the old country. She was one of the earliest workers for the cause of the Emancipation of Woman in this country; and sixteen years ago, advocated the reform both in her writings and public lectures. She repeatedly addressed large assemblies in Boston, New York and Philadelphia on this subject, and for years continued the work in the various cities and towns where many Germans were gathered.

She addressed the American Equal Rights Association in her own language, at the anniversary in New York in 1853. But this is not all. She subsequently edited a paper in the interests of this Reform called the *Frauen Zeitung* or *Woman's Gazette*. This paper was published at first in Milwaukee and afterwards removed to New York. After three years of severe editorial labor, she was compelled by ill-health to abandon the enterprise. Subsequently she went to Europe with an American lady whose tastes were in harmony with her own, and to whom she was devotedly attached. Seeking a quiet rural home in Switzerland, the friend spent four delightful years in literary pursuits, only breaking the monotony by occasional short trips to Paris and the German heights. Several volumes of poetry and drama were published as the result of their labors. Returning to the United States, she established in Milwaukee, three years since, an academy for young ladies, where foreigners may learn English, and all may be instructed in the French, German and Latin tongues. A German lady associated with her in the first establishment of this school is now a teacher in Vassar College. This academy is under the patronage of a society of German ladies called the *Levana Association*. It is their purpose to establish the school upon a permanent basis, and their plans and methods of work are such as to insure success.

Here Madame Anneke may be found daily, superintending the education of a large company of young ladies, among whom are her own daughters; and it is easy to see that she who suffered so many reverses of fortune, who has served her country in peace and in war, is also the thorough scholar, the successful teacher, and the gifted, accomplished lady.

She is still devoted heart and soul to the Emancipation of Woman, and the cause has much to hope from her influence, especially with those of her own nationality, whom she constantly addresses by tongue and pen.



## THE NEXT REFORM.

BY H. HOLLIST.

SLOWLY but surely, in the toilsome onward march of centuries, has intellect won its hard-fought victories over the realm of brute force, each triumph lending but fresh aggressive force for the struggle through which the God-like part of human nature strives to reach its destined eminence, where knowledge, with its legitimate offspring, justice and truth, shall finally reign supreme.

Among the phases of injustice, having its undoubted origin in physical force, is the subjection of woman. It is as old as the human race, commencing when the intellect of man was in its infancy, and his superiority consisted in his strength. Woman was undeniably inferior to him in this respect, hence her subjection. The farther we look backward in the world's history, the deeper we find her degradation. In savage tribes, where the greatest warrior is held in highest veneration and admiration, is woman most despised and oppressed; on the other hand, the more highly civilized a nation, the higher her lot. The force of intellect in the Anglo-Saxon race has gradually emancipated the victims of physical force. Right not might, has abolished the time honored institution of slavery, and removed the disabilities of Jews and Roman Catholics, and now there remains one other and far greater act of justice and emancipation: the removal of the political disability of sex. Is it because this injustice is so universal and co-equal with the human race that men do not see it as it really is? its barbarous origin and disastrous consequences? its antagonism to the intellectual progress of the human race? Is slavery favorable for the production of intellect? How then can subject woman give birth to the highest types of intellect and freedom? We believe that liberty elevates a nation, yet leave the fairest half in bondage.

Should the Creator envelope in a woman's form the executive ability of a general, with burning patriotism, intrepidity and courage, man (wiser than nature or nature's God) interposes; these gifts are useless and a mistake, rendered so by the accident of sex. Yet spite of all, as though to prove the resistless might of intellectual fitness, we see a Joan of Arc triumphantly supplanting masculine generalship, and gallantly leading an army to victory. True, brute force was vindicated by the execution of this bold rebel against the doctrine of man's supremacy. Another brilliant but unconscious rebel against the divine right of man, has France produced; one who, for administrative ability, genius and nobility of nature, towered far above her contemporaries. As virtual minister of France, though acting through her husband, the minister, Madame Roland took the foremost rank, and when her measures had brought the impeachment of the minister, the Deputies argued it was absurd to impeach M. Roland, they must impeach the real minister, *his wife*. The intrepid woman appearing before them in person, successfully met their charges, and for this time, gained her acquittal; this, too, at a time in French history, when to be impeached was to be doomed. It strikes one as a somewhat characteristic incident that masculine sagacity could not detect the absurdity and injustice of confounding Madame Roland with her husband, till arose the prospect of his vicarious suffering for her. But history teems with examples of illustrious wo-

men successfully emulating men in pursuits considered peculiarly masculine, and if feminine intellect has already achieved so much in the sphere of literature, science and art, what may not finally be expected, when, all political disability removed, woman can freely follow the direction and bent of her intellect or genius. Apart from other reasons, does not the admitted fact that, as a rule, sons inherit the mental conformation of the mother, and daughters of the father, imperatively demand the repeal of those laws inimical to the perfect equality of the sexes. A paragraph has lately gone the round of the English and American papers, to the effect that in the opinion of an eminent English barrister, the law does not admit of woman's voting, on the following ground: "because if admitted to vote, she cannot (if elected) be excluded from a seat in Parliament or on the Woolsack itself; that as the law had made no provision for the accouchement of 'Her Honor the Chief-Justice,'" supposing such an event to take place, therefore she was excluded from the right to vote on both natural and legal grounds. Judging from the alacrity with which this was copied in the different papers, this English barrister was doubtless considered to have settled the point both wilily and justly. But apart from the fact that no woman *could* be elected but by the concurring votes of men as well as women, the question arises, that if men think women debarred by their nature from high official appointments, why make laws to prevent it? Does not the very existence of such laws tend to prove that but for them, some highly gifted women by right of the inherent power within them, may gain and ably fill those high official positions now closed against them?

**MEDICAL COLLEGE FOR WOMEN.**—The opening lecture of the preliminary course was delivered last Monday by Dr. Clemence S. Lozier, Dean of the College. Dr. Lozier welcomed the students, and briefly reviewed the advance of medical colleges and scientific education for women within the last twenty years, and then spoke specifically about the danger of obstructing the venous circulation, which almost all American women are doing by the present mode of dress, the tight lacing and long waists. Dr. Lozier ably advocated the wearing of all garments suspended from the shoulders. This preliminary course will continue six weeks, two lectures to be given a day. The session of 1869-70 will open on Tuesday, Nov. 2, and continue twenty weeks.

\* CORRESPONDENTS must bear in mind that our space is limited.

**LOW COMMUTATION RATES BY THE ERIE.**—In these days of whiskey rings, when to the outsider "stamps" are so hard to be obtained, and consequently so precious, it behooves the frugal and provident man to see to it that he does not pay for everything double or thrice what he actually need pay. A case in point is furnished by the commutation rates now existing between this city and Newburg, which daily sends down her hundreds to swell the business throngs of the Metropolis. Hitherto, the commuter, whether coming down by boat or by Hudson River Car, has been obliged to pay at the rate of sixty cents each way, or a dollar and twenty cents daily. But now comes the new branch of the Erie Railway, landing the Newburgers in twenty five minutes shorter

time at the foot of Chambers street, than the Hudson River road does at the foot of Thirtieth street, and at about one third the expense, viz.: for only twenty-four cents each way, or forty-eight cents daily.

A comparison of these rates show practically what improvements are going on in our midst, and should need no second telling to those flying from exorbitant rents in New York to seek a pleasant home in the suburbs.

## LITERARY.

**MRS. HENRY WOOD'S NEW BOOK.** "ROLAND TORRE," a Sequel to "The Channings," by Mrs. Henry Wood, author of "East Lynne," is in press by T. B. Peterson & Brothers, Philadelphia. It is printed from the author's manuscript and advanced proof sheets, purchased by us from Mrs. Henry Wood, at an expense of One Hundred and Fifty Pounds Sterling, in gold, and will be issued in America on Friday, September 24th, simultaneously with its publication in Europe. It is said to be the best book that this distinguished authoress has yet written. The following new books are having immense sales, and will be read by many admirers of the author: Mrs. Southworth's "Bride's Fate," "The Changed Brides," "How He Won Her," and "Fair Play." Mrs. Stephens's "Curse of Gold," "Mabel's Mistake," and "Doubly False," "The Woman in Red," and "Haus Breitmann's Ballad," complete and entire, in one volume, with a glossary.

**RUBY GRAY'S STRATEGY.** by Mrs. Ann S. Stephens, is the title of an entire new novel from the pen of this prolific authoress, just published by T. B. Peterson & Brothers, Philadelphia. It is said there is no previous work of Mrs. Stephens's so full of her peculiar power and genius, none so absorbing in conception and developments as "Ruby Gray's Strategy." It is fully equal to her "Fashion and Famine." It is issued in a large duodecimo volume of five hundred pages, and is for sale by all booksellers, at the low price of \$1.75 in cloth; or, \$1.50 in paper cover; or copies will be sent by mail, to any place post-paid, by the publishers, on receipt of the work, in a letter to them.

**MAN IN GENESIS AND IN GEOLOGY;** or, The Biblical Account of Man's Creation tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Taompson, D.D., LL.D. 12mo, 150 pp. Fancy Cloth. Price \$1. Samuel R. Wells, Publisher, 889 Broadway, New York.

**REV. DR. WILLOUGHBY AND HIS WIFE.** This is the title of a new book, just published by the National Temperance Society, of 458 pages, written by Mrs. Mary Spring Walker. This book is illustrated with four choice engravings from original designs, and will be sent to any address on receipt of price, \$1.50. Address J. N. Stearns, Publishing Agent, 172 William street, N. Y.

**AUNT DINAN'S PLEDGE.** This is the title of a new book written by Miss Mary Dwinell Chellis, and published by the National Temperance Society. Price \$1.25. Address J. N. Stearns, Publishing Agent, 172 William street, N. Y.

**CATHOLIC PUBLICATION SOCIETY,** New York. Order and Chaos. By T. W. M. Marshall.

**GEORGE ELIOT'S NOVELS.**—Household Edition of Romola. Messrs. Fields, Osgood & Co., in compliance with a wide-spread demand, and with the approval of the author, have now ready a Household Edition of "George Eliot's Novels," uniform with the editions of *Reade and Thackeray*, which have met with so universal acceptance, and have been conceded to best possess the requisites of cheapness, legibility, compactness, and elegance. The edition consists of five volumes, bound in green cloth, with gilt back and sides. Price, \$1 per volume. Fields, Osgood & Co., Boston.

**PUTNAM'S MONTHLY** for October. Table of Contents: *Cinella, I.*, by Edward Spencer; *The Last of the Troubadours*, by President Henry Coppee; *The Dream of Pilate's Wife*, by C. P. Cranch; *Lavina—Her Progress—(Concluded)*, by Caroline Chesebro; *Old Boston and St. Botolph's*, by Mrs. Nathaniel Hawthorne; *Something about Fungi*, by E. C. Wright; *The Charge at Valley Maloy*, by James T. McKay; *Treasure Trove*, by Sidney Hyde; *Childhood, A Voluntary*, by Mary Dean; *Princess Belgiojoso on Italy*, by H. T. Tuckerman; *Leaves*



from a Publisher's Letter-Book.—I., by G. Putnam; Notes among the Indians.—II., by Vincent Colyer; To-day, a Romance.—Ch. VIII.—XI., by R. B. Kimball; A Mining Adventure in New Mexico, by Raphael Pumpelly; Fallen Angels, by Mrs. J. J. Pitt; Literature.—At Home; Fine Arts; Table Talk; Literature, Science and Art Abroad; Current Events.

**THE JOURNAL OF SPECULATIVE PHILOSOPHY.** Contents: New Exposition of the Science of Knowledge, by Fichte; Kant's System of Transcendentalism; Bernard's Analysis of Hegel's Aesthetics (Poetry); Outlines of Hegel's Phenomenology; The Speculative vs. the Visionary; "He is not Far"; Elementary School Education; Practical Effects of Modern Philosophy. \$3 per volume; single copies, fifty cents. Address Wm. T. Harris, Box 2,398, St. Louis, Mo.

**THE MOTHER'S JOURNAL.** A Family Magazine. Mrs. Mary G. Clarke Editor. Chicago: H. Clarke, Publisher. \$2 per annum.

**PLYMOUTH PULPIT.** Sermons by Henry Ward Beecher. No. 25.—The Power of Love. J. B. Ford & Co., 39 Park Row, N. Y.

**THE TRUE CHARACTER OF HUMBOLDT.** By Karl Heinzen. Published by the Association for the Propagation of Radical Principles. Address H. Lieber Lock, Box 93, Indianapolis, Ind.

**DEMOREST'S MONTHLY—Mirror of Fashion** for October. \$3 per year. Published at 837 Broadway, N. Y. Full report of the fall fashions; Mme. Demorest's letter from Abroad; Talk with Women; Woman's Rights and Woman's Duties, by Jennie June.

**MERRIS. PETERSON** has laid on our table "The American Joe Miller," with amusing engravings from designs by Doyle, Meadows, Cruikshank, Leech and other artists.

**POLYGAMY AND MONOGAMY.** By a Christian Philanthropist. Boston: James Campbell, 18 Tremont street. 1869. While we disagree entirely in its conclusions, we recommend our readers to procure it. They will find it both interesting and instructive.

**WOMEN AND THEATRES.** By Olive Logan. Miss Logan says on the title page, "What I see, I say"—(after Emerson)—and has very aptly, in her own way, said a good many things relative to the Woman question.

In the Preface, she says, "Sometimes I am in earnest, and sometimes I am in fun," and answers by saying, "I am in earnest when what I write is on the side of the right. When I say anything that does not receive your approval, you will, at once, conclude that I am in fun."

She indulges in a pleasant sarcasm, and concludes with the following, which has the true spirit and purpose:

"But if I say anything straightforward, steadfast and true, apropos of virtue, honor, decency, intelligence, industry, and the Right, be very sure I am profoundly in earnest. Then I mean exactly what I say, and will stand by it just so long as I believe it, without much regard to anything but the value of truth."

She writes piquantly, jauntily and pointedly, yet in all so truly places and keeps woman in her true position, that it will be appreciated by those who think aright on the important theme. She represents woman and her position as it is, and shows understandingly how it should be. Of the Drama, it is represented as all know it to be, who have had a "Peep behind the Scenes." With her noble defence of it, and its good, she shows the same evil existing, as we find in our daily walks, and the effect as fatal—the curse of intemperance. Chapters 9 and 10 fully illustrate the sycophancy of women to men. The "Parisian Papers" portray, in a life-like manner, as Miss Logan says, "the first taste of the power of Power—or, more properly speaking, of the power of supposed Power."

Miss Logan's grouping together of these sketches and essays, a few of which have appeared in print before, is pleasing. Their conversational, chatty style will be attractive, and we predict many readers for her book. Also many additions to her present admirers.

**THE RADICAL—the American Magazine of Natural Religion.** Contents of September number: The Task of Religion, by John Weiss; On the Merciless Cruelty of Children's Books, by E. W. Winthrop; The Arrow, by Edwin Morton; Condition, by W. A. Cram; Wild Red Lilies, by M. R. W.; From the Country; Carl Wrens-

ler's Report of Himself and Others. VII.; "He Rejects the Bible," by C. K. Waipple; Requiescat; Does Social Advancement Depend upon Political Organizations, by Wm. B. Scott; Notes, Reviews, and Notices. Boston: 25 Broomfield street. \$4 a year; single copies, 25 cents.

**THE NURSERY.** A monthly magazine for youngest readers. Boston: J. L. Shorey, 13 Washington street. \$1.50 per annum. Beautiful stories and pictures for the little ones.

**THE MOTHER AT HOME.** Edited by Mrs. Henry Ward Beecher. Hoxford & Sons, 56 Cedar street. Contents of No. 9, for September: The Mother's Mission, by Mrs. J. E. T. Dowe; Little Deeds of Kindness, by Mrs. M. O. Johnson; Exercise for Women, by S. B. Childs, M.D.; Weakness not Woman's Charm, by Henry Ward Beecher; Nora's Home, by Carrie; Editorial; If We Knew; Children's Department; Household Affairs; Literature and Art.

**NATIONAL TEMPERANCE ALMANAC,** for the year 1870. Published by the National Temperance Society and Publication House. The information which it furnishes, not only of facts and figures, but of Temperance matter, of vital interest to every friend of Temperance, will be of great value for general distribution. No better Temperance Tract could be circulated in the community. Temperance organizations and friends of the cause should see to it that every family in their vicinity is supplied with a copy. The Almanac contains 72 pages, printed on tinted paper, and is beautifully illustrated with choice engravings. Price, 10 cents single copies; \$7 per hundred. Sent by mail on receipt of price. J. N. Stearns, Publishing Agent, 172 William street, N. Y.

**MERRY'S MUSEUM.** An Illustrated Magazine for Boys and Girls. Edited by Louisa M. Alcott and "Aunt Sue." September number now ready. Read the following liberal offer from the publisher:

**THREE MONTHS FREE.**—The publisher of *Merry's Museum* offers to send that popular magazine *three months* free to any one who wishes to examine it. Address, Horace B. Fuller, Publisher, 14 Broomfield street, Boston.

**THE PHONOGRAPHIC ADVOCATE,** for September. Edited by James E. Munson, 117 Nassau street. \$1 a year; 10 cents single copies. This little journal is devoted to the interests of Phonography, of which Mr. Munson is the best authority. The contents furnish instructive and practical reading. We advise all who are interested in the study or work of short-hand reporting to avail themselves of this little helpmeet; women as well as men. The article upon "Carelessness in Writing Names" is apropos to our many correspondents. We should often give the same advice.

**THE CHILDREN'S NEW CHURCH MAGAZINE.** Published monthly by the General Convention of the New Jerusalem Church, at its Publishing House, No. 20 Cooper Union, N. Y. \$1.75 per annum.

**THE LADIES REPOSITORY.** A Religious and Literary Magazine for the home circle. \$2.50 per annum. Boston: 37 Cornhill.

**THE HOME MONTHLY.** Devoted to Literature and Religion. A. B. Stark, editor. Nashville, Tenn. \$3 per annum.

**THE CHRISTIAN MONITOR.** Devoted to Home Education, Literature and Religion. Edited by Mrs. M. M. B. Goodwin. Indianapolis, Ind. \$2 a year.

**COLORADO CITIZENS' MONTHLY.** Jackson, Miss. James Lynch and J. J. Spelman, editors. This enterprising sheet has for its motto, "Universal Suffrage, and Universal Amnesty." Number 11 comes with full reports of progress among the colored citizens of Miss.

## Financial Department.

### THE REVOLUTION.

VOL. IV.—NO. 12.

#### THE MONEY MARKET

opened easy on Saturday at 7 per cent., but became active towards the close, and stock operations had diff-

culty in supplying their wants at 7 per cent. gold. The discount market is dull at 10 to 12 per cent. The weekly bank statement is considered favorable.

The following table shows the changes in the New York city banks this week compared with the preceding week:

	Sept. 11.	Sept. 18.	Differences.
Loans,	\$268,864,533	\$236,496,024	Dec. \$2,368,509
Specie,	14,942,065	14,538,109	Dec. 403,957
Circulation,	33,964,196	33,972,759	Inc. 8,563
Deposits,	188,823,324	185,390,150	Dec. 3,433,174
Legal-tenders,	51,487,867	51,259,197	Dec. 228,670

#### THE GOLD MARKET

was firm throughout the week, closing steady on Saturday, the price ranging between 136½ and 136¾.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing
Monday, Sept. 13,	135½	135¾	135½	135¾
Tuesday, 14,	135¾	136¼	135¾	136¼
Wednesday, 15,	136¼	136¼	135¾	136¼
Thursday, 16,	136¼	136¼	136¼	136¼
Friday, 17,	136¼	136¼	136¼	136¼
Saturday, 18,	136¼	136¼	135¾	136¼

The exports of specie during the week were \$513,119, making the aggregate since January 1, \$25,559,763.

#### THE FOREIGN EXCHANGE MARKET

was dull and lower on Saturday, quotations for prime bankers sixty days sterling bills being 107½ to 107¾ direct, and 107½ to 107¾, and sight 108½ to 108¾.

#### THE RAILWAY SHARE MARKET

closed unsettled and feverish on Saturday.

The following are the closing quotations:

Cumberland, 29 to 30; W. F. & Co. Ex., 18½ to 19; American M. U., 35½ to 35¾; Adams, 56 to 57; U. S., 59½ to 61; Mer. Union, 11½ to —; Quicksilver, 13½ to —; Canon, 56½ to 60; Pacific Mail, 72½ to 73½; West. Union Telegraph, 36½ to 37; N. Y. Central, 202½ to 203; Erie, 39½ to 39¾; Erie preferred, 68 to 70; Hudson River, 183 to 184; Harlem, — to —; Reading, 95½ to 95¾; Toledo & Wabash 72 to —; Tol. & Wabash preferred, 80½ to —; Mil. & St. Paul, 73½ to 73¾; Mil. & St. Paul preferred, 83½ to 83¾; Ohio & Miss., 31½ to 32; Michigan Central, — to —; L. S. & M. So., 96½ to 97; Illinois Central, 137 to 139; Cleve. & Pitts., 106½ to 108; Rock Island, 110 to 110½; N. Western, 75½ to 75¾; N. Western pref., 86 to 86½; Mariposa, 9½ to 10½; Mariposa preferred, 16½ to 18.

#### UNITED STATES SECURITIES

were strong and advanced.

Pisk & Hatch, 5 Nassau street, report the following quotations:

United States currency sixes, 109½ to 109¾; United States sixes, 1881, registered, 120¾ to 121; United States sixes, 1881, coupon, 121½ to 121¾; United States five-twenties, registered, May and November, 120¾ to 120¾; United States five-twenties, coupon, 1862, May and November, 121½ to 122; United States five-twenties, coupon, 1864, May and November, 120¾ to 120¾; United States five-twenties, coupon, 1865, May and November, 120¾ to 121; United States five-twenties, registered, January and July, 119 to 119½; United States five-twenties, coupon, 1867, January and July, 119½ to 119¾; United States five-twenties, coupon, 1868, January and July, 119½ to 119¾; United States ten-forties, registered, 109½ to 110; United States ten-forties coupon, 109½ to 110.

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for the week were \$3,139,000 in gold against \$2,690,000, \$3,114,188 and \$3,343,756 for the preceding weeks. The imports of merchandise for the week were \$6,888,562 \$6,988,873, and \$5,522,077 for the preceding weeks. The exports, exclusive of specie, were \$3,124,362 in currency against \$4,393,783, \$3,835,019, and \$5,581,238 for the preceding weeks. The exports of specie were \$313,119 against \$56,439, \$334,188, and \$168,500 for the preceding weeks.

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